The Bombay Guardian.

A WEEKLY NEWSPAPER CIRCULATING THROUGHOUT INDIA.

VOL. XXXIV. New Series.—No 49. SATURDAY, DECEMBER 8, 1888.

Rs. 6 PER ANNUM IN ADVANCE WITH INDIAN POSTAGE RS. 7-10. SINGLE COPY ANNAS TWO

WEEKLY REVIEW.

—The Synod of the American Presbyterian Church of India has held a three days' session at Umballa. Rev. C. B. Newton, of Lodiana, was elected Moderator. Rev. J. J. Lucas the retiring Moderator preached the opening sermon, taking for his text "Be ye filled with the Spirit." The deputation from the American M. E. Church consisting of Rev. A. J. Maxwell, Lucknow, Dr. T. J. Scott and Rev. F. L. Neild of Bareilly, gave some interesting particulars of their work in the villages and among the low caste people which it is hoped will induce the Presbyterian brethren to make more special efforts on behalf of the villages in their districts. Mr. Neild gave the following statistics for the M. E. Church Bareilly District:—6,000 members, 9,000 adherents, 488 day schools with 1,500 male and 1,200 female pupils, 594 Sabbath schools with 18,000 non-Christian and 5,000 Christian scholars. A reciprocal deputation was appointed to the North India Conference of the M. E. Church which meets at Bareilly in January. The next Synod will be held at Allahabad in December 1891.

—It is said that it was from having so often to sign the sentences of dismissal of postmen through drinking habits that Sir Arthur Blackwood resolved to become a total abstainer. Others beside Sir Arthur Blackwood have abolished drink from their homes for the same reason. Troubles with drunken postmen, and the enormous amounts remitted through the Post Office by brewer's agents have opened the eyes of many local Post Office officials in England. The Brewers' Exhibition recently held is being actively used as a text for temperance work by the home papers. It shows up in strong relief the enormous interests engaged in producing Britain's national curse.

—Dr. Barnardo is an East End of London Christian who has been the means of rescuing many thousands of children from their evil surroundings. In his paper *Night and Day*, he refers to the law which gives a parent absolute rights over his children, although he may have utterly neglected his duties, and grossly abused to the worst ends the opportunities which the custody of the children gave him. "I am told," he says, "that I shall have to give up children whom I have rescued, and let their young lives be once more smirched in the foul mire from which I took them. *If God spares my life, however, I know I never shall.* There is a case now pending, which I am told will go against me. Unless I give up a little girl whom I have rescued to the custody of a worthless fellow who claims to be her father, he will, I am told, apply to the Courts for a writ of *Habeas Corpus*. This is a case in which, if it be decided against me, *I shall nevertheless decline to surrender the child*, and I firmly believe that if I am committed to prison for contempt in refusing to obey such an order, more rapid progress will be made in one month in obtaining the repeal of an injurious law, than by the efforts of isolated philanthropists, in Parliament or out of it, in a whole year." This is the spirit that is needed in India, where improved legislation for the protection of young girls is sadly required.

—The Russian Government has just arranged for a new loan of five hundred million francs. This will mean fresh burdens of taxation on the already overburdened and starving peasantry. Thoughtless people alone applaud the gaily uniformed displays of military "glory." Thoughtful people think of the little ones crying for bread, because the money that should have bought it for them has gone in paying for the up-keeping of the huge slaughtering-machines called "standing armies."

—The *Christian Commonwealth* has an able article commenting upon the fact that the new Russian loan is intended for the strengthening of its armaments. The new grant of money in France is for the same purpose, and Italy is making fresh and expensive additions to its army and navy. These are the three poorest countries in Europe. The *Christian Commonwealth* wants to know if there is not some better way of settling disputes than the barbarous, expensive, and taxation-crushing one of war. It strongly advocates an Arbitration Congress, as one of the principal means of the cure of the poverty of Europe.

—At the closing meeting of the International Trades' Congress, representing working-men all over Europe, Mr. Burt, M. P., a North of England ex-coal miner, moved the following resolution, which was unanimously passed:—

Seeing that the huge armaments maintained by the Governments of Europe constitute a standing menace to the peace of the world, and impose terrible financial burdens on the industrial classes, this Congress recommends the electors to give a mandate to their representatives to substitute the principle of arbitration for war in the settlements of disputes between Governments.

The common people are those who suffer the most from out-breaks of the war-madness amongst the nations. If the Indian National Congress has the welfare of the millions of India really at heart it will pause before it advocates further the idea of a "volunteer" system amongst the Natives of India. The war-fever should be fought against, not encouraged, by all lovers of the people.

—Five Continental Powers maintain twelve millions of fighting men, costing annually £112,000,000. So says Lord Lytton speaking as Rector to the students of Glasgow University. He said that "war would be, therefore, sudden and gigantic, concluding with decisive and far-reaching results." From this he argues that England ought to follow the example of the above five foolish States, so as to be ready to participate in the final smash, when it comes. This is self-evidently ridiculous. That nation will be the prosperous one, which keeps out of it. "Blessed are the peace-makers," and blessed are the peace-keepers. England, and the United States are the wealthiest and the strongest nations on the face of the earth and they have the smallest armies.

—In the course of his address, Lord Lytton said that there was no such thing as international morality because there was no such thing as an international Judge. Indeed! Is that so? Has God ceased to rule amongst the nations? We think not. He went on to say that "public morals are a branch rather of prudence than of morals," that is to say, "Be honest only when it seems to pay" in public matters. These are not the sentiments of an honourable or moral man. If Lord Lytton continues to be British Ambassador in Paris, we expect to see him land the Government which employs him in serious disaster. England cannot afford to put such practical atheists in her posts of trust.

—In a recent Sunday evening sermon at Bristol, (says the *British Weekly*), "the Rev. S. J. Whitmee said he hoped the time was rapidly coming when immorality would so stamp a man with infamy that no prince of Royal blood, no peer of the realm, no member of Parliament, no judge upon the Bench, no public official of any kind, known to be of impure life would be tolerated in decent society. He hoped the time would soon come when the homes of respectable people would be closed to immoral men, whatever might be their social position, and when Christian ladies would refuse to receive introductions to such men."

—The *Christian* says:—

"It is urged by some politicians that the private vices of a public man, especially if they are not widely known, do not interfere with his public usefulness, and ought not to be permitted to weigh in the opposite scale against his claims to political promotion. In fact, an immoral life does interfere with a man's public usefulness. It injures him physically, and mentally it depraves him. It undermines his judgment, and makes it untrustworthy. The immoral man is subject to nervous panics, and if he be placed in a position of trust he may at any moment cause irremediable injury under the influence of some gust of uncontrolled passion."

—The Oaths Bill, making it a definitely legal thing in English law for an Atheist to be a member of the House of Commons, is passed. This fact should stimulate Christians more than ever to agitate and advocate the right of Christ to reign in the councils of the nations. Those nations who refuse to submit to Him, He breaks in pieces. Witness Assyria, Egypt, Greece and Rome. Shall England follow?

—THE *Rock* is issuing a valuable series of papers showing the similarity between Romanism and other forms of heathenism, and records scores of points of resemblance between it and the pagan customs of ancient Babylon and Rome, and the various forms of more modern idolatrous worship, including the customs of the Peruvians and Mexicans of Southern and Central American.

—THE case of Miss Stirling who was sentenced to 100 days imprisonment in the castle of Chillon for holding Salvation Army Meetings with children in Switzerland, is exciting continued attention and protest. A telegram of sympathy was sent to her from a large meeting at the City Temple, London, and efforts are being made to get the sentence reversed. The punishment of women for doing good is not confined to Switzerland. A number of ladies, members of the Women's Christian Temperance Union, have been prosecuted in Dakota, U. S. A., for causing "riot" in invading the saloons to plead and pray with the inmates. The case occupied the entire day, and the justice finally ruled that an offence had been committed and held each of them in 200 dollars bonds.

—A CONTEMPORARY has begun a discussion on Eternal punishment, in which it forbids all "who are not acquainted with the original languages of the Bible to write on the question." This is nonsense. A person who does not know how to name a single letter of the Greek alphabet, and who is in possession of his eyesight, can see that the same word exactly is used for the eternity of God and the eternity of heaven that is used for the eternity of hell. One of the greatest literary frauds that has been ever perpetrated is the one that ignores this fact.

—MR. W. R. BRADLAUGH, the celebrated London evangelist and Editor of the *Anti Infidel*, strongly comments upon a saying by his brother Charles, the infidel, who in a debate some time ago used the following words, "Shall I point out to you how in that which has been the cradle of your Christianity—born, as you say it was, in a manger—it has been a corroding, an eating cancer to empoison the whole life blood of the world? What is Christianity? The enemy of all progress, the foe of all science." The first part of this passage is absurd. The latter part is especially conspicuous for its childish ignorance. Science is at a standstill, or non-existent, in every country where the Bible is not an open book.

—THE Bishop of Bedford is really the Bishop of East London, being practically the Bishop-Curate to the Bishop of London. The new one, Dr. Billing, who has succeeded Dr. Walsham how on his translation to the Bishopric of Wakefield, seems to be a thoroughly practical man. Speaking of the recent terrible series of murders in Whitechapel he said he could speak from intimate personal knowledge of Whitechapel and Spitalfields, and he did not hesitate to say that the condition of things there was very much better than it was ten years ago. He then went on to speak highly of the Rescue work that Miss Steer and her helpers were engaged in, and emphasised the fact of the necessity of a Rescue Committee for every parish and attached to every church. This is an idea that we have long maintained. Every body of believers gathering in the name of Christ should possess facilities for holding out a helping hand to the fallen woman, As far as we know, there is not one single church in the whole of this vast Empire of India that has a Rescue Department definitely forming part of its organization and yet there is no land that more desperately needs such work than India. One of the peculiarities of Christ's mission on earth was that harlots entered into the kingdom of heaven, and the more the Church gets like Christ, the more efforts will she make to reach this class. Of course there are thousands of women, European and Native, who are in the bondage of an immoral life in this country to whom the term "harlot" is a misnomer. They were entrapped into the life, many as mere children, and would escape if they could. It is largely in ignorance of the facts, that the Church of Christ in this land has seemed so callous in the past on this subject, but "the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Let the Church in India arise in her strength and help these needy ones.

—THE Junior branch of the Salvation Army in England sent in over a thousand pounds as the result of their week of Self-Denial. This resulted from the giving up of sweets, pocket-money, bantams, exhibition visits, &c. Every Christian ought to have fifty-two weeks of self-denial in the year. "Take up thy cross *daily*" &c.

—A CORRESPONDENT in a contemporary says, "I have a vision of the Pope fraternising with General Booth as a man and a brother, the Primate washing the feet of twelve Plymouth Brethren, and after the realisation of these smaller mercies, who can say that the rent sections of the very Baptist Union itself might not be drawn to pluck the reluctant right hand from its perturbed bosom and grasp its alienated brother's hand in recognition of the Divine truth that all are one in Christ Jesus?" Such sentiments as these arise from the mistaken notion that the Church of Christ consists of the outward divided thing. It does not. It consists of the countless thousands of converted souls scattered throughout all outward churches. "The sheep and the goats" are to be found in every outward church.

—ACCORDING to *The Argus*, organ of the police interests in India, only one out of three of the Bombay Police, officers and men, can read or write. "In some instances, even officers above the grade of Police inspectors, are found without the rudiments of grammar or logic, and to expect any legal attainments from such would be going too far. Such a state of things is very unsatisfactory and the sooner government takes measures to remedy these defects the better it would be to the credit of the Police department." We suppose that a very similar state of things prevails in other parts of India judging from the advertisement columns of this paper, which is read almost exclusively by policemen. There are books on Astrology advertised, and magic rings which are said to contain an "electric current, which by a chemical process comes in contact with the nerve-ends, and enhances the charm of its wearer." On the next page is an advertisement for the like of which one would have to search back several generations in English literature. It advertises a Locket charm which is "an infallible remedy for the recovery of almost all the diseases arising chiefly from the impurity of the blood, and at the same time the most wonderful curer of the maladies which baffle the combined skill of the scientific practitioners of now-a-days. In short, Loss of Memory, Paralysis, Pain in the chest and body, Sleeplessness, Giddiness, Headache, Dyspepsia, Dysentery, Diabetes, Rheumatism, Gout, Leprosy, Diseases of the eyes, Spleen, Liver, Malarious and Intermittent Fevers, Skin Diseases, &c., &c., are cured by its use." The price of this is Rs. 1-5. In England such advertisers would be promptly hunted down by the Police as obtaining money on false pretences. These ridiculous advertisements are also inserted by one of the few Native papers which are supporting Bradley Norton and Bradlaugh in their attempts to thrust the latter on the National Congress.

—A MADRAS paper which is supporting Bradlaugh, is also inserting letters advocating the return of the custom by which Native servants were sent by the mistress to the magistrate with a note to be whipped. The friends of Bradlaugh are no friends of the Natives of India.

—WE recently mentioned that the man Vizetelly had been fined £100, and made to enter into £200 recognizances, for publishing certain abominable French novels. Both the Allahabad *Pioneer* and the Bombay *Times of India* have inserted quite lately as a supplement, an advertisement of a Parsee firm, which contains these books. Are the proprietors of the *Pioneer* and the *Times of India* aware that the Indian Penal Code deals with these matters to the extent of three months' imprisonment or fine, or both? We notice that Mr. Wheeler of the Railway Book-Stalls has already apparently removed these works from circulation.

—THE Allahabad *Makhzan-i-Masihi* says of a certain district in India, "A large majority of the Preachers of the Synod confine their labours to the cities and higher castes. Very little systematic effort is made to reach the low caste people of the villages. This will account in part for the small net gain to the membership of the churches. We trust a new policy will be introduced by which a systematic effort may be made to reach this class. Both Scripture and Church history unite in approval of such a policy. The greatest success of the Gospel has always been among the poor and despised. In proof of this read 1 Cor. 1: 26—31. Church history confirms this statement of the Apostle."

SCEPTICS DO NOT GIVE.

Some time ago it was confidently asserted that the American Board of Missions, in taking firm ground and declining to send out missionaries who held the doctrine of future probation, would lose the support of many and suffer pecuniary loss. Such was the voice of "Little Faith" How has it turned out? A year has gone and the receipts show a clear advance of £15,000 over the year previous. Missionary Directors can afford to turn a deaf ear to sceptics. The audience that "the apostles of the higher criticism" appeal to keep their pockets very tightly buttoned.

CC-0. Mumukshu Bhawan Varanasi Collection. Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

INDIA'S NEW VICEROY.

The mail steamer *Sutlej* having on board the Marquis and Marchioness of Lansdowne arrived in Bombay Harbour at 6 o'clock last Monday morning. The progress of the vessel with its illustrious passengers had been anxiously watched by many in this country. It was feared that the rough weather experienced in the Red Sea would have delayed its arrival, but to the satisfaction of all who were interested, the guns announcing the arrival of the mail steamship were fired at sunrise.

The streets of Bombay were early thronged with people wending their way toward the Apollo Bunder in the hope of catching a glimpse of the new Viceroy. Europeans and Natives alike seemed anxious to give him a cordial reception. A salute of 31 guns was fired immediately on the landing of the Viceregal party who had been met on board the steamer by a Government deputation consisting of Mr. J. Nugent, C. S., Chief Secretary to Government, Lord Reay, and other prominent persons. A large gathering of distinguished officials had collected on the Bunder, headed by H. R. H. the Duke of Connaught. The Guard of honour presented arms and the band played the National Anthem as the new Viceroy reached the top of the steps. After having been introduced to several gentlemen, Lord Lansdowne was received by the Municipal Commissioner of Bombay and the members of the Corporation, who presented him with a handsomely illuminated address in a chaste silver case, the address having been previously read in his presence by the Municipal Commissioner. In reply the Viceroy-elect expressed his gratitude for the courtesy which had been accorded to him. He took it as an indication not entirely or mainly of personal feeling toward himself but of a feeling of loyalty to the Queen Empress and of pride in the membership of her Empire. He spoke of the marked contrast between the cold climate of Canada which he had left and the warm one in which he had landed. Canada too has been recently settled, while India has an ancient and historic civilization. Yet in one respect, that of loyalty to the Crown and attachment to the British Empire, he trusted that he would find a resemblance between the two countries.

The streets of Bombay through which the Viceregal party passed on their way from the Apollo Bunder to Government House were decorated for the occasion. From the windows of the Municipal Office hundreds of people watched the Viceroy's cortége as it passed, and the whole of Rampart Row was lined on both sides with a motley crowd who shouted, waved handkerchiefs and cheered as the carriages rolled by. On arriving at Government House the new Viceroy was very cordially welcomed by Lord and Lady Reay.

Lord Lansdowne is expected to arrive at Howrah Station, Calcutta, on Saturday at 4-33 p.m. The ceremony of installing His Excellency as Viceroy and Governor-General of India will take place at 9 o'clock on Monday morning.

The new mayor of Birmingham, Mr. Barrow, is a total abstainer, and announces that he "does not expect, in any entertainments he might provide, to break through his practice in that respect."

Epitome of News.

Saturday, December 1.

—A telegram from Shanghai says that news has been received from Formosa stating that a serious rebellion has broken out in the south of that island, not amongst the aborigines, but amongst the Chinese residents The rising is attributed to the excessive taxation to which they have been subjected.

—It was hoped that the railway to Mandalay would be opened for passenger traffic on the 1st of January next. But this is not possible, and the 15th of February is named as a probable date for the opening ceremony.

—Mr Garstin goes into the Madras Legislative Council in February on the retirement of Mr. Master.

—The first petroleum well will be sunk in a few days by the Syndicate, to whom concessions have been granted, at Futtigarh, near Rawalpindi.

—A comparison of the mortuary statistics of the three great cities in India affords ground for congratulation to those who have charge of the sanitation of Bombay, defective drains and inefficient outlets notwithstanding The last week for which returns have reached us presents an instance. The total number of deaths in Calcutta was 261, giving a death-rate of 31·4 per thousand of the population per annum. In Madras the total was 243, an annual death-rate of 32·4 per thousand. In our own city, though the fatalities of the week numbered 407, the equivalent was but 22·14 per thousand. In the week in which the comparison is made in each instance the total was below the average—that of Calcutta being 33·1 per thousand. Bombay 25·55 over the past five years, and Madras 38·2 over the last ten.

—The *Indian Witness* says: The Allahabad intimidation case has been decided against the Roman Catholic priest, who was fined Rs. 100 for informing a member of his Church that she would be excommunicated for bringing Brother Seraphim into Court, for assault, without getting permission from her ecclesiastical superiors to sue the errant brother. The priest excluded the young lady from communion after she had taken out a summons, and also excluded persons likely to testify against Seraphim. The magistrate decided that these acts, and the priest's letter, constituted criminal intimidation. The case will be appealed, and the mighty enginery of the Roman Catholic Church in India will move against the decision. Two things are certain: A Christian ought not to rush into a law-court hastily. There are Protestant Churches that will not permit their members to go to law with each other, and we must concede the same righteous principle to Roman Catholics. The Allahabad case seems to have started from a very small matter. Secondly, excommunication may be an engine of oppression, a minister of Satan. It is needless to say that it has often been such. The Hindu dreads to be made an out-caste; the Romanist has had more reason to fear excommunication. We shall watch the appeal with interest.

—Miss Millet is holding morning and evening meetings daily at Jabalpur. Messrs. Tindale, Hard and Grenon assisting. She is invited to other places northward and westward.

Monday, December 3.

—There has been a dreadful catastrophe at Montreux, which has caused the loss of many lives. On the morning of the 6th of November a large reservoir burst on the mountain high above Montreux and poured down the whole of its contents, sweeping the embankment, rocks, trees, vineyards and everything before it; pouring a river of mud over everything down to the garden of the Cygnet Hotel at Montreux, and then into the lake. A quantity of cattle have perished, and the loss of property is enormous. The trains were all stopped, the railway being many feet in mud and débris, and all the pretty shops full of mud. The stream went over the roof of some of the houses on the lowest level, pouring down chimneys and into every window and door that was open Many of the inhabitants were in bed, and no one knew what had happened, nor what would be the end of such noise and tumult. The first thought was that it was an earthquake.

—A telegram has been received in Bombay from Kurrachee stating that a *buggalow* belonging to Moomunbhoy Gangji from Bombay picked up seventeen persons from the *buggalow* Palkhi, who say that they were eye-witnesses to the *Vaiturna* being completely engulphed by two enormous waves beyond Verawal.

—It is re-assuring to hear from Orissa, remarks an up-country paper, that the serious apprehensions which were felt in the province of a coming scarcity if not actual famine therein, are passing away as the season progresses and more exact information is obtained as to the true condition of the people. Sir Stewart Bayley's visit was well timed and it must be a sensible relief to his own mind to know that although the circumstances of the people demand great watchfulness, they are not as yet of an order to create alarm.

—A Nice telegram says:—"The two American favourites of the King of Wurtemberg have suddenly left Nice, where they had been for some time established in a pretty villa opposite the King's own residence. It is understood here that this step puts an end to the arrangement under which they have been for the last four years living in Stuttgart, and which is reported within the last few days to have caused His Majesty's Ministers to threaten resignation of office." It is to be hoped that "Colonel" Olcott and his companions will speedily perform a like service for India.

—At a meeting of the Directors of the National Bible Society of Scotland, it was stated that thousands visited the stall daily, inspecting with interest the Scriptures, in two hundred different languages and dialects. Upwards of 21,000 copies have been sold, a large proportion to the working classes.

—On the same evening on which the Lord Mayor's dinner was in progress at the Guildhall, some three thousand persons, of the poor and wretched classes, were given a bountiful meal in the Great Assembly Hall, Mile End-road, London. Hundreds of "stewards" rallied round Mr. F. N. Charrington, and those who looked on enjoyed the proceedings as much as did the most needy of the guests. Admission was by tickets, which had been distributed to dock labourers, overworked factory girls, the old and infirm, and others included in the great "all sorts and conditions" denomination.

Tuesday, November 4.

—The Emperor William is having a private railway carriage built for his own use at a cost of £7,000. It is 50ft. in length, and contains dining-room, study, bed-room, dressing-room, and bath.

—On Nov. 12 a largely-attended meeting was held in Exeter Hall to bid farewell to fifty missionaries of different nationalities who are about to depart for India and different parts of the world to carry on the work of the Salvation Army. General Booth presided, and was accompanied by Mr Bramwell Booth. The missionaries, who had volunteered, were from Germany, Holland, Sweden, India, and Canada.

—The authorities have already decided upon the International Sunday-School lessons for 1890. The entire year will be occupied with the life of Christ as recorded by Luke.

—We are frequently gladdened, though not so often as we could wish, by the news of new

missionaries coming out to work in this country. The *Indian Witness* has the following:—A company of fourteen missionaries reached Calcutta last Saturday, and left for Rangoon Wednesday, to join the American Baptist Mission to the Karens. Ten of the fourteen are new missionaries and two of the party, Dr. and Mrs. Smith, the former is the son of the Rev. S. F. Smith, author of "America," are coming back to the scenes of their labours for a quarter of a century with the joyous enthusiasm of a new inspiration. With three children the missionary company number seventeen—a strong reinforcement.

—The Bengal Temperance Society has been resuscitated. A meeting of the Society—the first in several years—was held at the Albert Hall, last Wednesday. Mr. Justice Bannerjea accepted the office of Chairman. The Society will hold a public reception and conversazione for Mr. Caine, M. P. An address will be presented at one of these meetings, and it is needless to say that an address is expected from the Hon. Member for Barrow.

—The Bengal Government has purchased on the Continent some of the most improved silk-worm apparatus for use in connection with the silk-rearing experiments now being conducted in Berhampore and elsewhere.

—At a special meeting of the Eurasian and Anglo-Indian Association held to consider the question of the National Congress, it was unanimously resolved that the Committee having considered the question of the National Congress, its aim and objects as at present advised, cannot recommend the Association to join the movement.

—The Bombay, Baroda, and Central India Railway Company state that the revenue accounts for the half-year ended June 30th, of the lines owned and worked by the company show that their share of the net surplus, after payment of all working charges and fixed interest on capital, is sufficient to admit of the payment of a dividend in January on the consolidated stock at the rate of £1-6s. per cent, in addition to the guaranteed interest then due, making in all a distribution of £3 16s. per cent, for the half-year, less English income-tax, as against £3 18s 6d. per cent. paid at the corresponding date in January last.

Wednesday, December 5.

—At the beginning of the week an interesting gathering of Native ladies was held in Kalbadevi Road, Bombay. The ladies assembled to witness the distribution of prizes to the pupils of ten different girls' schools in the city. The head Mistress of a Parsee school took the chair. Many Parsee ladies were present and also a larger number of Bhattia ladies than are often seen at any gathering of the kind.

—Yesterday the Government House at Calcutta was the scene of an unusual concourse of Native ladies who gathered to present a farewell address to Lady Dufferin. Upwards of one thousand cards had been issued, half to Native ladies. The corridors and rooms were thronged with guests, who probably had never been in an European house before The throne room was literally occupied by Natives, the majority of the European ladies remaining in the outer room.

—Lady Dufferin's speech in reply was distinctly heard by all who were present and appeared to give great satisfaction. At its conclusion Lady Dufferin walked round and shook hands with many of them, after which many of the Native ladies were taken over Government House, a sight which afforded them unmistakable pleasure.

—The quarterly statement of the Palestine Exploration Fund is of interest to Biblical students. An account is given of the discovery of the pool of Bethesda. The story is somewhat as follows:—"The church of St. Anne stands at the North-East of modern Jerusalem close to St. Stephen's Gate. It is in connection with excavations made around it, which were begun by the Algerian monks (to whom the church belongs), that, as is believed, the 'Pool' has been discovered by Herr Conrad Schick. On the north-west of the church is a courtyard from which you pass through a newly opened passage into another courtyard where a building—70 feet by 25—was found. 'Its floor, some 7 feet below the general surface of the courtyard, proved to be supported by vaults, about 10 feet deep. Through the floor of these vaults a cistern is reached, cut in rock to a depth of 30 feet' On further investigation a second pool was discovered to the west of this, 'forming what is called a twin pool' This form of pool would explain the four porticoes mentioned in John's Gospel.

—Mr. Arthur H. De Rougemont, from Switzerland, who has for several years been connected with Mr. McAll's Mission in France, is now in England, on behalf of the Parisian Committee of the French Home Mission, known as the "Œuvre Nationale des Conférence." This Mission has for its object the promotion and revival of spiritual life in the country, and, taking advantage of the liberty guaranteed by the new French constitution, it has sent pioneers into some sixty Departments of the Empire.

—The Calcutta High Court has reversed the judgment of the Recorder of Rangoon with regard to the case of Mr. Moylan who was debarred from practising in the Burmese Courts for alleged contempt of Court.

—Mr. R. F. Griffiths, late candidate for Merthyr, presided over the winter meetings of the Baptist conference recently held in London. The Rev. W. J. Avery was appointed president for the ensuing year, and the Rev. J. Staynes, vice-president. The Rev. W. J. Staynes read a paper on "The Proposed Union of the General Baptist Missionary Society with the Baptist Missionary Society." He supported the union between the two societies as likely to create greater economy, efficiency, and missionary enthusiasm. A motion against the amalgamation was brought forward but found no seconder. The Rev. G. W. McCree brought forward a motion in favour of a conference between representative leaders of the two societies. The debate was finally adjourned to the next meeting of the conference.

Thursday, December 6.

—The Crawford Commission is still occupied with hearing cases, wearisome in their sameness as a rule, but somewhat of a sensation was created on Monday when Mr. Latham made an application to bring forward a fresh charge against Mr Crawford. The charge he said was a very important one, resembling the Bhore case. Mr. Crawford was charged with receiving Rupees ten thousand in two instalments from the Raja of Akalkote. The Raja would be called as a witness. Mr. Latham suggested that the Commission should enquire into this case as a fresh commission on the close of the present charges. The President reserved his decision as to this suggested action.

—The address of the Bombay Municipal Corporation to Lord Dufferin will be presented in the central hall of the Victoria Terminus on the arrival of his Lordship from Calcutta next week. The station will, we understand, be elaborately decorated in honour of the occasion.

—The Bombay Natural History Society has offered a prize of Rs. 100 for the best painting of animal life, either in oils or in water-colours, at the Exhibition of the Bombay Art Society, which is to be held in February next.

—The Marchioness of Lansdowne, accompanied by Lady Reay, visited the Cama Hospital yesterday, at 3-30 p. m. Dr. Edith Pechey, the head physician to the hospital, received them at the porch, and went over the different wards of the hospital with them. They were also taken over to the nurses' quarters, which were remarkably clean and tidy. Lady Lansdowne, who was altogether about half an hour seeing the hospital, expressed herself much pleased with all the arrangements for the comfort and convenience of the patients.

—The Glasgow International Exhibition was closed on Nov. 10, the total number of visitors on the closing day being 117,901. This was 9,000 more than the highest record of the London Colonial Exhibition. Since the Glasgow Exhibition was opened on May 8 the visitors have numbered 5,750,000. A sum of 120,000*l.* was taken at the gates, besides 45,000*l* drawn from season tickets. The exhibition authorities claim to have beaten the Colonial Exhibition, and to be far above that of Manchester. There is a surplus of 40,000*l.*, which will probably be used for promoting arts and science in Glasgow.

—A large company of friends recently assembled in the Morley Hall, Regent-street, London, by invitation of the Indian Female Normal School and Instruction Society, to bid "God-speed" to seven lady missionaries, three returning to their posts, and four going out for the first time to labour in India.

—Mr. D. L. Moody, who is accompanied by Mr. G. B. Studd, has been conducting Gospel services at Victoria, British Columbia, a district of country which he has visited for the first time. There have been overflowing meetings and many anxious inquirers after salvation.

—A remarkable illustration of a photograph of a lightning flash appears in *The Leisure Hour*. From photographs it appears that there are several forms of lightning flashes while it has become known that the conventional zigzag form is a mistake.

—The University of Giessen has made Prince Bismarck an honorary doctor of Divinity, his diploma being dated November 10th, which was Luther's birthday!

—Daniel Hand, a very rich resident of Guildford, Conn., has given to the American Missionary Association a million dollars, to be used for the purpose of educating coloured people in the South. One of the conditions is that no more than 100 dols. shall be expended in any one year for the support or education of any one person.

—Miss Willard suggests the following motto for W. C. T. U. reading rooms in which men are apt to congregate who have on hand a hard fight against strong drink: "The promise is to him who overcometh not to him who has nothing to overcome."

—A manufacturing firm in New York has sent to the department of Agriculture specimens of a new fibre they are making from the stalks of the cotton-plant. The samples received strongly resemble hemp and seem to be adapted to all the uses that hemp is put to. A few fibres of it twisted together in the hand show remarkable tensile strength, although no exact comparative tests with other fibres have yet been made. A collection of the fibres of hemp, flax, ramie, jute etc., from all parts of the world is being made by the department and a new instrument has been invented by which it is expected that the tensile strength of each will be ascertained with great accuracy. If the cotton plant turns out to furnish as valuable a fibre as now seems possible an important new source of profit will be afforded the cotton planters of the Southern States upon their crops.

—Some little time ago there were discovered phenomena which indicated the existence of a subterranean river running from the mountains of Virginia through North and South Carolina. A new discovery, seeming to confirm this theory, is that made by two farmers while digging a well. Their discovery is thus described: "At the depth of twenty feet they struck a lime-stone formation, which gave out a hollow sound. A few feet of the

stone had been removed. A workman, striking the point of a bar forcibly into an apparent seam in the rock, was surprised to see a hole open under him. His bar disappeared from sight. The rush of air through the opening was accompanied by a loud noise. The workmen were terrified, and hastily leaving the well refused to return to work. Whether this is a mammoth cave or a subterranean river remains to be proven. An investigation will be made at once."

—Twelve missionaries leaving for China under the direction of the China Inland Mission, took their farewell of a meeting of sympathisers in Exeter Hall on Nov. 12th. Seven of these were young men from various branches of the Young Men's Christian Association.

Friday, December 7.

—The P. & O. S. N. Co.'s s. s. *Siam*, with the outward English mails of the 23rd ultimo, left Aden for Bombay at midnight on Wednesday; and the s. s. *Oceana*, for Colombo and Australia, at 2 o'clock the next morning.

—The P. and O. Company have as good as decided to reduce the price of tickets to Marseilles from £63 to about £50.

—The new German service of steamers from Bremen to Bombay and Calcutta begins in January next. Five steamers are now being built for the Line.

—The total number of deaths registered in Bombay during the week ending Tuesday, 4th Dec. 1888, was 452, being 69 more than the preceding week and 48 more than the week ending the 29th Nov., 1887; 43 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 18; Brahmins, 21; Lingayet, none; Bhattias, 5; Hindoos of other castes, 207; Hindoo outcastes, 45; Mussulmans, 100; Parsees, 18; Jews, 2; Native Christians, 22; Eurasians, 4; Europeans, 10; while the rate of mortality per 1,000 of the population was 24·56. There were 105 deaths from remittent fever, being 20 more than the last week and 15 more than the corresponding week of last year. There were 2 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 3. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 79, 14, and 13 last week, against 65, 13, and 4, respectively, in the corresponding week of last year. During the week 371 births were reported in the different districts.

—At Thursday's sitting of the Crawford Commission the President, on taking his seat informed Mr. Latham that the Commissioners would not entertain his application regarding the Akalkote case.

—If the scarcity in North Behar necessitates the opening of relief-works next month, employment will be given to the local population by building an earthwork for a railway from Sitamurhi to Mozufferpore, a survey of the line having just been ordered.

*** By inadvertence last week an incorrect paragraph appeared in our Epitome of News, concerning the American Presidential Election. This item, which was taken from another paper, spoke of the Electoral districts as States and unduly reflected on the character of General Harrison who is a worthy Christian man.

Navigators in Central Africa know that boats of iron and steel quickly corrode in tropical waters, while those of wood are attacked by white ants. A missionary society has therefore built a steam canoe for Lake Nyassa of the comparatively new alloy known as Delta metal, which resists corrosion, is light, and as strong as steel. The vessel is 21 feet long, with a beam of seven feet, and a depth of three feet, and draws only 16 inches of water, with engine and boiler on board.

TELEGRAPHIC NEWS.

London, November 30th: Mr. W. H. Smith, in reply to a question in the Commons last night, said that in the opinion of responsible officers it is not considered necessary to reinforce the British Army of Occupation in Egypt. Mr. Balfour's Bill for the extension of the Land Purchase Act has been read a third time in the Commons.

London, December 1st: General Sir Henry Wylie Norman, Governor of Jamaica, has been appointed Governor of Queensland. Lord Salisbury in his speech at Edinburgh said he personally was in favour of woman suffrage.

Melbourne, 1st: Rains have fallen and the drought has now broken up.

London, 2nd: A long debate has taken place in the House of Commons on the motion of the Right Hon. J. Morley, advocating the abandonment of Suakin. Sir James Fergusson said the retention of Suakin was useful in the suppression of the slave trade, and that the people there cannot be abandoned to the mercy of the Arabs. The motion on being put to the vote was rejected by a majority of thirty-five.

Paris, 2nd: Thirty thousand people, including Deputies and Senators, under the auspices of the Government, marched in procession today to the Cemetery at Montmartre, where they placed wreathes on the monument erected to the memory of M. Baudin, the defender of the Barricades in 1851. There were no Boulangists present. In the speeches that were made Boulangism was denounced as Cæsarism.

Allahabad, 3rd: Colonel Parry Nisbet, the new Resident in Cashmere, was received by the Maharaja in Durbar to-day.

Washington, 3rd: President Cleveland, in his Message to Congress, says that a revision of the Tariff is necessary in order to relieve the unjust and dangerous plethora in the Treasury. Peaceful relations exist with all States, and the questions now pending, he says, are compatible with amicable negotiating. He believes that the Fisheries Treaty furnishes a practical settlement on a basis honourable to both parties. He comments in strong terms on the conduct of Lord Sackville, and justifies the action taken by the American Government in the matter. In conclusion, President Cleveland urges a revision of the naturalization laws, and favours the suspension of silver coinage.

Cairo, 4th: The Egyptian Budget for 1889 shows a surplus of £3,000. The military expenditure has increased to £500,000.

Berlin, 4th: The Minister for War, speaking in the Reichstag, admitted that an increase in the German Artillery was projected, owing to the increase in this respect abroad.

DO WHAT YOU CAN

And you will do marvels for God.

Benjamin Lundy was a member of the Society of Friends living in the United States at the beginning of this century. He was deaf. He was a poor man. He was in feeble health. He was a bad speaker. But in addition to this he was on fire with the wrongs of the slave. He travelled on foot from town to town and from state to state, holding meetings wherever he could get a few people to listen to his broken words. In 1826 at Boston he converted William Lloyd Garrison. William Lloyd Garrison was an able speaker, and a fiery writer, who went straightforward through prisons and murderous mobs on to that final victory in 1863 when by the proclamation of President Lincoln every slave in the United States was set free.

Moral.—If you have not the talents of a Garrison, you can be a Benjamin Lundy, and set a William Lloyd Garrison on fire.

A POINT FOR THE NATIONAL CONGRESS.

The excess of female mortality over the male in the Punjab has for some years attracted the attention of Government, which has at last been focussed, as it were, on certain villages in the Jullunder district. Here, as elsewhere in the Province, the excessive female mortality was entirely in infants and the Jullunder authorities attribute it to deliberate murder of female infants by starvation in order to avoid the heavy cost of marriage expenses. In 1883, action was taken under an Act of 1870 to prevent this female infanticide, but the evil still continues. Simla, Ferozepore, Lahore, Amritsar, Gurdaspur, Delhi, Hoshiarpur, Ludhiana and Kohat, all share Jullunder's unenviable notoriety for this form of crime. We trust that the National Congress will include this question in their Social programme. Englishmen are noted for boldly speaking out against the sins of England. Let India follow her example, in boldly denouncing the crimes of India. There is always hope for an individual or a nation that is willing to see when it is wrong, and to put away the evil amongst it.

GIVE NOW, AND GIVE LARGELY

to God's work.

The Baptist Missionary Society has, during the past month, received a noble gift of £2,297 17s. 3d. from a friend who laments that he cannot with greater fervour and devotion give himself and all he has to that Saviour who for our sakes became poor, that we through His poverty might become rich. This generous donor desires again and especially to call attention to the fact that a tenth of all legacies is lost to the funds of missions owing to legacy duty in England. "Will not," he writes, "rich men think of the great advantage of giving in their lifetime and now?" In India legacies to religious and benevolent institutions are cramped round with tenfold more legal difficulties than is the case in England. Not half the bequests for charitable purposes reach the hands of those for whom they are intended. We are continually receiving complaints on this point. The remedy is for intending donors to give now, when it costs them something to do so, and not wait until the icy hand of death forces them to unclasp their treasures.

THE WITHERING INFLUENCE

of Mahomedanism

Canon Taylor says that Mahomedan countries do not require the Gospel. The Turkish Minister of Finance, in a report to the Sultan, states that the deficit in the Budget is £1,500,000, and that no means will be available to provide against it if the present system of abuses be continued. Economy in certain departments, or reorganisation, with strict control and regularity in payments, to maintain Turkish credit abroad, are suggested as of the first necessity for recovering an equilibrium. It remains questionable (the *Times'* correspondent says) whether the salutary advice of Agop Pasha will be adopted, considering the powerful influences militating against reform in a department which is a hotbed of illicit gain to so many. This deficit by no means represents the whole state of financial collapse of the only Mahomedan Government in the world. It is in arrears with many of its chief officials for years of salary. They depend for keeping up their position upon grinding the faces of those who are below them. Had it not been for the Crimean War and the Berlin Treaty, Turkey would have perished as an independent state long ago. It would have been better for the common people had she done so.

THE SECOND COMING OF CHRIST.*

By D. L. Moody.

In 2 Tim. iii. 16, Paul declares, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

But there are some people who tell us, when we take up prophecy, that it is all very well to be believed, but that there is no use in trying to understand it; that these future events are things that the Church does not agree about, and it is better to let them alone, and deal only with those prophecies which have already been fulfilled.

But Paul does not speak in that way. He says: "All Scripture is . . . profitable for doctrine." If these people are right, he ought to have said, "Some Scripture is profitable; but you cannot understand the prophecies, so you had better let them alone." If God did not mean us to study the prophecies, He would not have put them into the Bible Some of them are fulfilled, and He is at work fulfilling the rest; so that if we do not see them all completed in this life, we shall in the world to come.

I do not want to teach anything dogmatically, on my own authority; but to my mind this precious doctrine—for such I must call it—of the return of the Lord to this earth is taught in the New Testament as clearly as any other doctrine in it; yet I was in the Church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that does not make a great deal of Baptism: but in all of Paul's epistles I believe Baptism is only spoken of thirteen times, while they speak about the Return of our Lord fifty times; and yet the Church has had very little to say about it.

Now I can see a reason for this:

the devil does not want us to see this truth,

for nothing would wake up the Church so much. The moment a man takes hold of the truth that Jesus Christ is coming back again to receive His followers to Himself, this world loses its hold upon him. Gas stocks, and water stocks, and stocks in banks and railroads, are of very much less consequence to him then. His heart is free, and he looks for the "blessed appearing" of his Lord, who, at His coming, will take him into His blessed Kingdom.

In 2 Peter i. 20, we read: "No prophecy of the Scripture is of any private interpretation." Some people say, "Oh yes, the prophecies are all well enough for the priests and doctors, but not for the rank and file of the Church." But Peter says, "The prophecy came not in old times by the will of man; but holy men spake as they were moved by the Holy Ghost" (2 Pet. i. 21); and those are the very men who tell us of the return of our Lord.

Look at Daniel ii. 45, where he tells the meaning of that stone which King Nebuchadnezzar saw in his dream, that was cut out of the mountain without hands, and that broke in pieces the iron, the brass, the clay, the silver, and the gold. "The dream is certain, and the interpretation thereof sure," says Daniel.

Now, we have seen the fulfilment of all but the closing part of that prophecy. The kingdoms of Babylon, Medo-Persia, Greece, and Rome, have all been broken in pieces; and now it only remains for this stone, cut out of the mountain without hands, to smite the image and break it in pieces till it becomes like the dust of the summer threshing floor, and for this stone to become a great mountain and fill the whole earth.

* From a small book suitable for presentation, published by Messrs. Morgan and Scott, Paternoster Building, London.

but how is christ coming?

We are told how He is coming. When those disciples stood looking up into heaven at the time of His ascension, there appeared two angels who said unto them (Acts i. 11): "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." How did He go up? He took His flesh and bones up with Him. "Handle Me and see; for a spirit hath not flesh and bones, as ye see Me have" (Luke xxiv. 39:) I am the identical One whom they crucified and laid in the grave. Now I am risen from the dead and am going up to heaven. "He is gone," say the angels; "but He will come again, just as He went." An angel was sent to announce His birth of the Virgin; angels sang of His advent in Bethlehem; an angel told the women of His resurrection; and two angels told the disciples of His coming again. It is the same testimony in all these cases.

I do not know why people should not like to study the Bible, and find out all about this precious doctrine of our Lord's return. Some have gone beyond prophecy, and tried to tell the very day He would come. Perhaps that is one reason why people do not believe this doctrine. He is coming, we know that; but we do not know just when He is coming. Matthew xxiv. 36 settles that. The angels do not know—that is something the Father keeps to Himself.

If Christ had said, "I will not come back for two thousand years," none of His disciples would have begun to watch for Him, until the time was near, but it is the

proper attitude of a christian

to be always looking for his Lord's return. So God does not tell us when He is to come; but Christ tells us to watch. In this same chapter of Matthew's Gospel we find that Christ is to come unexpectedly and suddenly. In the twenty-seventh verse, we have these words, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." And again in the forty-fourth verse, "Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh."

Some people say this passage in Matthew refers to death; but the Word of God does not say it means death. Death is our enemy; but our Lord hath the keys of death (Rev. i. 18); He has conquered death, hell, and the grave; and at any moment He may come to set us free from death, and destroy our last enemy for us. So the proper state for a believer in Christ is waiting and watching for our Lord's return.

In the last chapter of John (xxi. 23), there is a text that seems to settle this matter. Peter asks the question concerning John, "Lord, what shall this man do?" Jesus said unto him, "If I will that he tarry *till I come*, what is that to thee? Follow thou Me." "Then went this saying abroad among the brethren, that that disciple *should not die*." They did not think that the coming of the Lord meant death; in their minds there was a great difference between these two things. Christ is the Prince of Life; there is no death where He is; death flees at His coming; dead bodies sprang to life when He touched them or spoke to them. His "coming" is not death. He is the Resurrection and the Life. When He sets up His kingdom there is to be no death, but life for evermore

There is another mistake, as you will find if you read your Bibles carefully. Some people think that at the coming of Christ everything is to be brought to an end in a few minutes. But I do not so understand it. The first thing He is to do is to take His Church out of the world. He calls the Church His bride, and He says He is going to prepare a place for her. "We may judge," says one, "what a glorious place it will be, from the length of time He is in preparing it; and when the place is ready He will come and take the Church to Himself."

In the closing verses of the fourth chapter of I Thessalonians, Paul says: "If we believe that Jesus died and rose again, even so also them which sleep in Jesus will God bring with Him. . . . We which are alive, and remain unto the coming of the Lord, shall not prevent* them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words." That is the comfort of the Church.

There was a time when I used to mourn that I should not be alive in the millennium; but now—

I expect to be in the millennium.

Dean Alford says—almost everybody bows to him in the matter of interpretation—that he must insist that this coming of Christ to take His Church to Himself in the clouds, is not the same event as His coming to judge the world at the last day. The deliverance of the Church is one thing; the Judgment of the world is another.

Now, I cannot find any passage in the Bible which tells me to wait for signs of the coming of the millennium, such as the return of the Jews, and such like; but I am told to look for the coming of the Lord; to watch for it; to be ready at midnight to meet Him, like those five wise virgins. The "trump of God" may be sounded, for anything we know, before I have finished this address. At any rate we are told that He will come, and at an hour when many look not for Him.

Some of you may shake your heads and say, "Oh well, that is too deep for the most of us; such things ought not to be said before these young converts; only the very wisest characters, such as the ministers and the professors in the theological seminaries can understand them." But, my friends, you find that Paul wrote about these things to those young converts among the Thessalonians; and he tells them to "comfort one another with these words" (I Thess. iv. 18).

Here in the first chapter of I Thess., Paul says: "Ye turned to God from idols, to serve the living and true God, and to wait for His Son from Heaven, whom He raised from the dead, even Jesus, who delivered us from the wrath to come."

"To wait for His Son!" that is the true attitude of every child of God. If he is doing that he is ready for the duties of life, ready for God's work; ay, that makes him feel that he is ready to work for God.

Then in the next chapter (I Thess. ii. 19) Paul says: "For what is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ, at His coming?" And again in chapter iii. 13: "To the end He may stablish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all His saints."

Still again, in chapter v. 23: "I pray God your whole spirit, and soul and body, be preserved blameless unto the coming of our Lord Jesus Christ." He has something to say about this same thing in every chapter; indeed, I have thought this Epistle to the Thessalonians might be called "the Gospel of Christ's coming again."

(*To be continued*).

* *Lit.* "go before."

ASA GRAY LIBRARY

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph.D.

Fourth Quarter. Lesson XI.

Sunday, December 16.

Judges xvii : 21-31.

Subject :—Death of Samson.

I. Introductory.

1. *Golden Text:* Great men are not always wise.—Job. 32. 9.

2. *Home Readings :—*

M. Death of Samson .....Judg. 16. 21-31.
Tu. Samson's strength .....Judg. 14. 1-9.
W. Prayer and answer .....Jer. 15. 15-21.
Th. Judgment from God .....Psa. 9. 1-10.
F. Strength in weakness .....1 Cor. 1. 20-31.
S. Alliance with evil .....2 Cor. 6. 11-18.
S. Spiritual strength.....Eph. 3. 14-21.

3. *Memory Verses:* 29, 30.

II. Historical.

Samson was the thirteenth of the fifteen Judges which God raised up to deliver Israel, and in many respects he was one of the most remarkable. He was not free from faults, was unfortunate in his marriage alliance, was hasty in many of his actions, and was not always truthful, but in general he did much to help the cause of Israel and bring honour to the name of the Lord. He is an illustration of the golden text that "great men are not always wise." Says a learned author concerning the life and times of this eccentric man. "The oppressions of the foreign powers which had hitherto over-run or subdued Palestine had been heavy and debasing while they lasted, but once repelled, the invaders retired within their own frontiers; the Philistines on the southern borders were most dangerous and implacable enemies to the peace of Israel. They had subdued apparently the whole allotment of Simeon; this tribe was annihilated or scattered for refuge among the rest. Gaza and Askelon were in the power of the conquerors, and their frontier extended to that of Dan. At this junction the most extraordinary of the Jewish heroes appeared; a man of prodigious bodily power, which he displayed not in any vigorous and consistent plan of defence against the enemy, but in the wildest feats of personal daring. It was his amusement to plunge headlong into peril, from which he extricated himself by his individual strength. Samson never appears at the head of an army, his campaigns are conducted in his own single person. His life began in marvel and ended in deepest tragedy. He fell into the fatal snares of Delilah. Twice he eluded her—the third time he betrayed himself into her power. It lay in the accomplishment of his Nazaritish vow, part of which was, never to permit his hair to be shorn. In his sleep she deprived him of his hair and of his strength. The Philistines seized him, put out his eyes, bound him with brazen fetters, and set him to the servile task of grinding at the mill. The insults of the Philistines did not end with the prison; savages delight in making a public exhibition of distinguished captives, and this barbarous people sent for their prisoner to contribute to their diversion in a kind of rude amphitheatre, in the area of which stood the captive;—the roof which formed the seats, was crowded with spectators. But the strength of Samson had now returned; the whole building was supported by two pillars, which he grasped, and leaning forward, dragged down the whole building, burying himself and all his enemies in one common ruin."

III Exegetical.

21. *Put out his eyes* —This punishment is a common Eastern method of rendering prisoners of rank helpless. It is cruel and savage but effectual. *Brought him down to Gaza.*—Modern Ghuzzeh, in south west Palestine, about three miles from the sea. It was the Capital City of the Philistines and a great stronghold. It is one of the oldest cities in the world. *Bound him with fetters of brass.* —Ordinarily prisoners were bound with leather, but such was their dread of Samson that they not only put out his eyes but bound him with double fetters of metal. *He did grind in the prison house.*—Blind, fettered, and imprisoned he is made to do menial service—to grind corn as a slave. How is the mighty fallen!

22 *The hair of his head began to grow.*— His humiliation begat penitence and penitence gave him the presence of God. His long hair was a sign of his Nazarite vow and that vow insured him the help of God.

23. *A great sacrifice unto Dagon their god.*— There was to be a great festival, or *mela*, at Gaza, in which the nobility were to take part, the ostensible object of which was to rejoice over the capture of Samson. Dagon was the fish god—the upper part of which was human and the rest like a fish.

24, 25. "It was a common practice in heathen nations on the return of their solemn religious festivals, to bring forth their war prisoners from their places of confinement or slavery, and, in heaping on them every species of indignity, offer their grateful tribute to the gods by whose aid they had triumphed over their enemies." (Jam. Fans. and Brown). *He made them sport.*—How the soul of poor blind Samson must have been humbled by such an indignity and how he must have cried to God for help. *They set him between the pillars.* It appears that the whole house rested upon those two pillars, (v. 29) and evidently he was placed there so that all the vast audience seated upon the roof could see him.

26. *Feel the pillars* —He evidently feigned weariness and appealed to the compassion of the lad who held his hand.

27. *There were upon the roof about three thousand men and women.*—It was a large singularly constructed building. It has been said of it: "This building seems to have been similar to the spacious and open amphitheatres well known among the Romans, and still found in many countries of the East. They are built wholly of wood. The standing place for the spectators is a wooden floor resting upon two pillars and rising upon an inclined plane, so as to enable all to have a view of the area in the centre. In the middle there are two large beams, on which the whole weight of the structure lies, and these beams are supported by two pillars placed almost close to each other so that when these are unsettled or displaced the whole pile must tumble to the ground"

28. *Samson called unto the Lord.*—He doubtless lifted his heart to God in silent prayer for help in this crisis It was not that he coveted death in his humiliation but that he desired to show the enemies of that people whose Judge he was, that his cause was not helpless *Let me die.*—He was willing to sacrifice himself for his country. *The house fell.* —And in that fall the lords and people who were present to mock were at once destroyed and in his death he proved more destructive than in his life.

31. It is evident that the Philistines were so struck with terror that they could not resist but let his brethren and relatives come quietly down and remove the body of the dead hero and bury him in peace in the burying place of Manoah his father.

IV. Doctrinal

1. Sin has a blinding inference. Sin was the cause of Samson's blindness. Sin led the Philistines to be blind to danger. All iniquity must dull the moral and spiritual eye-sight, and for ever ruin and destroy.

2. Humility follows loss of spiritual strength. When forsaken of God we are enslaved and made to grind at the devil's mill.

3. The only hope for fallen souls and backslidden sinners is to call upon God for strength to overcome the foes which blind, and imprison, and degrade.

4. Punishment must follow sin. Blindness, weakness, humiliating service, and death are its results. Pride, sport, sudden downfall and utter ruin mark the course of high handed sinners.

V. Homiletical.

1. A man may have great strength but can easily be shorn of it. Beware of tampering with sin. "When sinners entice thee consent thou not."

2 No one, though fallen, should despair. "Samson," says Lang "having found his God again, died as a hero. His brethren carried him into his father's grave. His victory was greater in death than in life."

A FRENCH MISSIONARY'S COURAGE.

One anecdote will illustrate the character of the French missionary explorer: He was telling his guest the story of a terrible crisis among hostile natives, saying, "We were all but lost!" "But," interrupted Major Pinto, "you had devoted and well-armed native followers, and could easily have overcome that difficulty." "Not without bloodshed," said the missionary; "and I could not kill a man even to save my own life." I was astonished as I listened, for this was a type of manhood perfectly new to me. I could not understand how, in that fervent southern organization, there could exist a cool courage that I tried in vain to grasp. It was the courage of the early martyrs, which it is given to few to fathom and experience. For myself, I confess I do not fathom it, although it none the less compels my admiration. Here was a man, crossing the dangerous wilds of Africa unarmed, or, more correctly speaking, only with a cane scarcely strong enough to cut down the blades of grass he met on his path! He possessed a courage and a reliance on Divine protection, which I grieve not to call my own. —*Major Pinto's "How I crossed Africa."*

NOW!

I once read of a boy that drooped so in health that his mother thought she must have the doctor to see him. The doctor could find nothing the matter with the boy. But there the fact was, he was pining away, losing his appetite, creeping about languidly, and his mother was distressed. The doctor was non-plussed.

"What does your son do? Has he any work?"

"No; he has only to bring a pail of water every day from the spring. But that he dreads all day long, and does not bring it until just before dark."

"Have him bring it the first thing in the morning," was the doctor's presciption,

The mother tried it and the boy got well. Putting it off made the job prey on the boy's mind. "Doing it now" relieved him.

Boys and girls, do it now!—*W. O. Wilkinson.*

Miss Carter, of Japan, tells of a kindly Christian Japanese woman who came to her with a girl-baby which she had found in a ditch, where it had been left by its father, as thousands of others have been thrown, because it was "only a girl." In begging the Christian lady to take and care for the naked child, covered with mud, the poor woman said: "Please do take little baby; your God is the only God that teaches to be good to little children."

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION C. M. S.

REV. W. St Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister; Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., Vernacular Service, Sundays 3 p. m., Evangelistic Service, 8 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 8-30 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 7 a. m.

Grant Road Mission—Rev. W. W. Bruere Pastor. Tamil service at 7 30 a. m. Sabbath School at 3. p. m. and Marathi service at 4 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7-30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto. at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a.m. and 6 p. m. Sunday-school, 4-30 p. m.— Cordial invitation to all.

VARIOUS.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

Weekly Meeting at the Home of Hope Grant Road Bridge, Tuesdays, 7 p. m.

Bible Reading. Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

The Bombay Guardian,

A CHRISTIAN NEWSPAPER AND HOME JOURNAL, published every Saturday morning at the Anglo-Vernacular Press, Two Tanks, Bombay.

RATES OF SUBSCRIPTION.	Rs.	as.
One year, delivered by messenger in Bombay.	6	0
Ditto with postage to any part of India ...	7	10
Ditto ditto America or Australasia.	9	4
Ditto ditto Great Britain	10	14
Single copies	0	2

Subscriptions, advertisements, and all business communications, should be sent to "The Manager, *Bombay Guardian*, Tardeo, Bombay." Any irregularity in the receipt of the *Guardian* should be at once reported to him.

Missionary intelligence, reports, books for review, correspondence, and exchanges, should be addressed—"The Editor, *Bombay Guardian*, Tardeo, Bombay."

English Agents:—Messrs. Dyer Brothers, Rose Street Corner, Paternoster Square, London, E. C., who will receive subscriptions and Advertisements.

SATURDAY, DECEMBER 8ST, 1888.

NOTES AND COMMENTS.

"Verily I say unto you, Inasmuch as ye did it NOT to one of the least of these, ye did it not to Me."

On another page will be found the first part of a paper by Mr. D. L. Moody, which will probably be new to most of our readers, on the Second Coming of Christ. This is a subject upon which little is heard in some Churches, but concerning which the Bible says a great deal It will be seen that Mr. Moody, with his usual sanctified good sense, does not give speculative opinions, but lets the Scriptures primarily speak upon this invigorating portion of Revealed Truth. Invigorating it is to those who use it rightly; who do not waste precious time in the vain attempt to fix the hour at which the Lord will come again; but who let the fact of His certain triumphant return act as an incentive to present and joyous faithfulness in Christian work and testimony. As the army of the Lord marches forward to the defeat and overthrow of the Powers of Darkness, it may well contrast in joyful song the *now* and *then*—

Our Lord is now rejected,
And by the world disowned,
By the many still neglected,
And by the few enthroned,
But soon He'll come in glory!
The hour is drawing nigh,
For the crowning day is coming by-and-by!

A Native brother writes an account of a new method of prayer which was discovered to him in a season of need. He concludes that he was cognisant of three methods before, viz:—public prayer in the house of God, social prayer in the family, and private prayer in the closet. He says:—"But I am glad to say I have found a fourth way. One day when I was in my room with a man that knows not God, a certain temptation attacked me and I felt a strong desire to cry alond to God for help. To tell a man to his face to go away at once without any proper reasons, would be unceremonious. So I began to write on a piece of paper what I had to pray, and God, who is more eager to hear than we are to pray, heard me before I had written half. His spirit shined in my soul, and I burst forth into praise to God." This is a happy discovery, but we hope this earnest brother will go further, and find that the conscious uplifting of the heart in prayer in the most crowded assembly will equally call forth the responsive presence of the Spirit of the Lord. He is equally ready to listen, whatever the form of address, so long as it is prompted by the sincere uplifting of the soul. Without this soul effort, the most beautiful words, whether spoken, sung, or written will avail nothing.

In our correspondence columns will be found a letter headed, "Education *versus* Salvation." Its writer gave in the manuscript the name of our contemporary that he alludes to, but we have omitted it, partly because we prefer the personal element to be absent as far as possible in such discussions, and partly because we hope to see the time when that paper will be conducted in a more earnest evangelical spirit.

Seldom has a nobler part been played by a daily newspaper editor anywhere than by the Editor of the *Ceylon Observer*, Colombo, during the agitation against the licensing of sin in Ceylon. He has spoken in that paper with the voice of a preacher and prophet. Newspapers which are avowedly for the promotion of Christian principles, we expect to be faithful and courageous for Christian truth, although sometimes our expectations are falsified by the timid and craven spirit and by the worldly Laodicean lukewarmness of the man who sits in the editorial chair. All the more honour therefore to the Editor of a commercial paper who on a great and momentous occasion, in the face of the cynicism, ridicule, and all the forces of worldliness, boldly rebukes sin and champions the cause of righteousness. The world would be a brighter place if there were more men with the courage of the Editor of the *Ceylon Observer*.

The following is an instructive comment upon Canon Isaac Taylor's position that the Mahomedans do not want the Gospel. It is a portion of the examination questions and answers of a Mahommedan "Softa" or priest in Turkey on his ordination:—

Q.—How is a true believer fed in Paradise?

A.—The birds fly about ready cooked. If a true believer wants to eat, a bird flies down to him, and he can eat what he pleases. When he has had enough the bird flies away. It is glad that one of the faithful has condescended to eat part of its body.

Q.—What are the rivers of Paradise?

A.—Two; one flows with wine, the other with water, and by the banks, instead of reeds and palms, grow lovely houris.

The remainder is too sensual for quotation. Has Canon Taylor ever read the Gospel description of Heaven and of Christ's heavenly kingdom? "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." There will have to be a radical conversion in a Mahomedan's heart and ideal of heaven before he can enter into the Kingdom and Paradise of God.

Rev. F. D. Newhouse, of the M. E. Church, Allahabad, telegraphs just as we go to press, "Special services, glorious times, souls saved every night."

THEY MURDER THE FATHERLESS AND SAY THE LORD SHALL NOT SEE.

"Quinn, European Magistrate at Patna, yesterday illegally and by force consigned a Christian girl whom he holds to be under fourteen years of age, to a life of infamy. Under Magistrate's order, the girl was torn amidst her piteous screams and struggles from the arms of Miss Abraham, Church Missionary Society Zenana Mission, and handed over to an immoral man to whom her immoral mother had sold her. Is there no power in the British realm to crush this dastardly coward of a magistrate, and save this child? We exhausted all legal expedients prior to yesterday. 'Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.' Alfred S. Dyer, Editor, *Bombay Guardian*."

The above telegram largely explains itself. Lord Cross, Secretary of State for India, Sir R. N. Fowler, M. P., Professor Stuart, M. P., Mr. Samuel Smith, M. P., Mr. John Edward Ellis, M. P., Mr. J. W. Atkinson, M. P., Mr. Henry J. Wilson, M. P., as well as a number of English newspaper editors, were among those who had a copy of this telegram dispatched to them at 2 p. m. yesterday (Friday).

The accomplice of an assassin is his equal in guilt. The murder of this Christian child by the Collector Quinn, the Calcutta High Court Judges Macpherson and Romesh Chunder Mitter, and the belauded retiring Viceroy, who refuses to personally interpose, will not be performed in secret. The shame of the fell deed shall ring throughout the civilized world. These fools have said in their hearts there is no God, but their day will soon have an end.

Mr. W. S. CAINE, M. P.

Mr. W. S. Caine, M. P., received a very demonstrative welcome at Ahmedabad, the next place visited after Baroda. He addressed a large meeting of Native gentlemen immediately upon his arrival, when a Temperance Association was formed for local action, and as a branch of the "Anglo-Indian Temperance Association," making the third of these branches, one at each place visited so far. That at Bombay is looked upon as a very influential committee, entirely composed of Native gentlemen of an influential class with Mr. Dinshaw Eduljee Wacha as Hon. Secretary.

At Ahmedabad, Rao Bahadur Ranchodlal Chotalal, C. I. E., was elected president. A library is to be formed towards which Mr. Caine promised a donation of temperance books. A second meeting was held at which twice the number were present, who were addressed by the Rev. T. Evans, Mr. Caine's travelling companion. Mr. Caine being temporarily indisposed was unable to be present. On this occasion a number of young men came forward to organise a young men's branch of the new Association. A third meeting was held for this purpose which Mr. Caine addressed when over sixty members were enrolled. The Native speakers all adopted the total abstinence platform. Mr. Caine went on to Jeypore from Ahmedabad and takes Delhi next after Jeypore. At Delhi he has personal friends in the Baptist Mission, his visit to that city last year prepared the way for a warm reception on this occasion.

Some of the official and semi official papers which supported the protection of the immoral man in the C. D. legislation are of course very wroth with Mr. Caine in his campaign against the companion evil to the Lust-Traffic We have one such extraordinary article before us written apparently after a night's debauch. The writer speaks of the "comforting and warming effects" of spirits, in the hills, and gives a list of fevers, &c, to which people in the hills are subject, making spirit drinking a necessity for both Europeans and Natives. We should rather say that the fevers, &c. were in a great many instances caused by the spirit drinking. The old lie about a harder day's work being possible on spirits than without it is repeated. In England in all the large foundries where great muscular exertion is wanted, the oatmeal water as a drink has completely replaced the alcoholic drinks that were once the custom, it being found by the men themselves that a harder day's work could be done on the teetotal drink than on the alcoholic one. The writer then goes on to say that "unless the Natives are kept in one place, by the certainty of getting their favourite alcohol (in the Government drink-shop) they move about from spot to spot, cultivating a plot here one year, and there the next, exhausting the soil, and then going to a new place." This is the most extraordinary plea that we have yet heard in support of the progress of the Drink-demon in India. Surely the writer is judging from his own experience of the attractive power of the public-house to keep *him* in one locality. He then goes on to try to induce Mr. Caine to leave Abkari regulations alone and devote his attention to the opium question, the habit of opium-eating being "one that is incomparably more ruinous and widespread than that of drinking alcohol." He need not be afraid. We are going to take up the opium question, but we are not going to leave the Abkari one alone. The time is rapidly approaching when the Indian Government shall have ceased its unholy traffic in the trinity of evils, lust, drink and opium. The death blow to the first was given in the House of Commons resolution of June 5th last, victory is in the air with regard to the second, the drink traffic, and the destruction of the third, the opium-infamy, will not lag far behind the disappearance of the other two. In "Pilgrim's Progress" the two giants "Pope" and "Pagan" are represented as sitting in the mouths of their caves, biting their nails and gnashing their teeth in helpless impotence on Christian as he passed by. The Indian "official" papers can do the same, but we are going to win. The battle is God's and He is All-Mighty.

THIS WAY TO ROME!

Maiden Speech of a Cowley Father.

The *Oxford Chronicle* just to hand by this mail gives a column and a half speech by the Rev. Luke Rivington, late of the Cowley Fathers in India, now a Romish "priest" at Oxford. This was his first public utterance after his installation. He gave his "experience," such as it was. He said that Christ died that his (Mr. Rivington's) nature might be regenerated in "Holy" Baptism in the Romish "Church." That if he sinned after that, by confession to that "Church" and absolution by that "Church" the remedy was found. That when the "priest" elevated the piece of bread in the Mass "he fell down before his Lord and his God," "our Lord God Himself was upon the altar" (Well enough might the old Reformers denounce the worshippers of the "breaden god") The Reformers were a lot of very bad people. The Church of England was in a state of division and that of Rome in unity. (Mr. Rivington did not say, of course, that the division in the Church of England was owing to the life that was in it, and that the unity of the Romish "Church" was the unity of death) He said that "Our Lady" had won from "our Divine Lord" sufficient courage to enable him to give up the Cowley Fathers and attach himself to "the centre of divine love, the See of St Peters."

We do not expect that the struggle was so very great at last. As a Cowley Father, Mr. Rivington had taught that regeneration was not by faith as the Scriptures say, but by the sprinkling of a little water by a sinful man on the sinner thus miraculously to be "born again." He had also taught the worshipping of the bread in the "Eucharist," and must have been in heart and doctrine a secret member of the Romish Church for years before he left the Cowley Fathers. Blessed be God! Though the Romish Church is gaining units here and there, it is tottering to its fall. Christ shall reign, for God has said it, and every Bible that is issued from the printing-press is one more nail in the coffin of Romanism. No false ecclesiasticism can stand before the light which shines from the pages of an open Bible.

THE LOSSES OF ROMANISM.

It is well that the encroachments of Romanism should be recorded It is well that every phase of the tricks of priestcraft should have the fierce light of exposure turned upon them. But it is well also to record the triumphs of Christ over Anti-Christ, and, to show the encroachments of truth upon error, as well as those of error upon truth. For there are great gains to show on the side of Protestantism. To begin with, in the circulation of the Bible. The Pope sometime ago bitterly complained that the British and Foreign Bible Society was circulating its "corruption" under the very walls of the Vatican itself. As has already been recorded in these pages, an Italian newspaper is circulating it in parts at the rate of 50,000 a week. In Spain, "faithful" Spain, the stronghold of Papal darkness for ages, the Word of God is being circulated by thousands whilst the "priests" stand by and gnash their teeth in helpless rage. In many parts of Central and South America Protestant Missions

are spreading and flourishing as never before. In North America, in the United States, the immigrant millions of Ireland are being evangelised, thousands are throwing off the shackles of falsehood and are coming over to the light and liberty of the Gospel. Father Chiniquy the converted priest, has been the means of bringing over many thousands of the French Catholics of that part of the world since his conversion. Dr. McGlynn, the excommunicated priest, has been speaking on Gospel lines to applauding Catholic audiences of many thousands in Catholic New York. Bible truth is making marvellous headway when a man like McGlynn can be listened to by an audience of Irish Catholics when he says,

It has become necessary to teach you to distinguish between the blunders, the stupidity, the cupidity, and the actual crimes of a mere ecclesiastical machine (the Church of Rome) and that ideal Church of Christ without spot, without wrinkle, the spouse of our Lord and Master, purchased with the terrible price of his blood, whose garments are washed exceeding white, whose teachings have fired the hearts and inspired the minds of saints, and seers, and sages, and have taken barbarous nations from the woods and from their rude huts to civilise them and make them the greatest nations of the world.

For the Bible is the secret of it all. Every false ecclesiasticism must fall before the widespread circulation of the Word of God. Those who have held a dynamite cartridge in their hands, have looked at its apparent insignificance, and have wondered at its possibilities, that such a small thing could rend the solid rock, scores of tons in weight, in pieces. The action of the Word of God in the spiritual world is of a similar nature, "Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" This is its action in the United States at the present time, where the priests are losing their hold of the Irish masses in every direction. In Europe the political power of the Pope is getting less every year. It has been very small in times before, and has resuscitated, but this is not to be expected now. It was from internal political dissension that the power of the Papacy declined in former times. This time it is by the mighty power of God and His word outside the Church of Rome. It is falling never to rise again. In India the thousands of Indo-Portugese Bibles that have been distributed are beginning to tell, and the rebellion of the thousands of Portugese Catholics, that is now going on, against the usurpations of Rome, is a sign that better times are coming. We believe that in the coming spiritual revolution in India, many thousands of Catholics will be brought into the fold of Christ. God grant it!

M. G.

SALVATION ARMY REINFORCEMENTS.

The welcome meeting of twenty more Salvation Army Officers just arrived in India will be held in Framji Cowasji Hall, Bombay, at 8 p.m. on Monday, the 10th inst. This time the new arrivals hail from Canada, where they have been chosen out of some three hundred volunteers for the Indian work. Mr. and Mrs. Booth-Tucker are expected to be present at this meeting, both having duly returned from Ceylon.

ETERNAL MADMEN.

Dr. Sinclair Paterson, the faithful Editor of *Word and Work*, who is also a medical man, and a preacher of the Gospel, spoke some time ago at Mr. Spurgeon's great Metropolitan Tabernacle. The subject of his address was "The Insanity of Sin." Speaking of the Scriptural doctrine of "Possession by Devils" he said :—

And there is yet another strange similarity between insanity and sin. It is exceedingly common to find madmen imagine themselves not only perfectly sane, but the only sane persons in the world. All the world is mad except themselves. Now in the same way many sinners imagine themselves to be the really wise and prudent persons They have chosen the better part; they show the true wisdom in filling the cup with this world's pleasures; they enjoy life as no one else can. Tell them of the joy of God, the strength of Christ, the goodness of godliness, and they laugh at you. They do not believe. Speak to them of freedom, of the glorious liberty of the sons of God, and they are ready enough to affirm they themselves are the only freemen. They listen but too readily to Satan, who, while holding them fast bondslaves, deludes them into believing they are free and following merely the dictates of their own will.

THE CAPTIVES OF THE DEVIL.

Now how are these things to be accounted for? The truth is, as you and I believe, Satan is a real power in this world and leads men captive at his will. Whether or not men are in these days possessed physically by demons, they are undoubtedly possessed spiritually by devils. Every sinner is a home, a tabernacle of Satan. Whatever power Satan may now possess over the body, it is a solemn truth that men who are sinners are devil possessed and devil-driven. And yet, by a strange insanity, these very men imagine themselves free.

CHRISTIANITY WITHOUT CHRIST.

Mr. Frederic Harrison, the leader of one of the "cultured" branches of London scepticism gives his "experience" in the current number of the *Fortnightly Review* He says :—

If one may be forgiven for a simple bit of autobiography, the truth is, that like so many of my colleagues and friends, I was myself brought up as an orthodox Churchman, in a religious home, with unusual attention to a Christian education. Till manhood I was accustomed to continual study of the Bible, of ecclesiastical history, biography, and exposition; to daily prayer, constant communion, and to familiarity with all great books of sacred poetry and prose. I assimilated all this with the whole mind and the whole heart; nor do I suppose that there was any part of the ordinary Christian's hopes and fears which I did not experience, or which I was unable to feel. As I came to manhood it slowly dawned upon me that the whole dogmatic basis of belief on which this religious frame of mind once rested had melted away as imperceptibly as the sunset melts out of the western sky. I woke up to find that the whole of my religious sentiments, habits, and consolations had been built upon a vast substructure of gratuitous assumptions, without a vestige of solid proof.

Exactly so. Christ, the living Christ, the only true foundation, was wanting. A man may be brought up from a baptised babyhood in the strictest sect of orthodox Churchmanship, but, except he be born again, he cannot even *see* the kingdom of God. So says Jesus Christ, who knew more about the laws which govern spiritual life than all the Positivists (of the London branch of which Mr. Harrison claims to be a leader) in existence. Every truly converted soul can say Amen! to the above words of his or her Saviour. "One thing I know, that, whereas I was blind, now I see." There is much in common between the London "Positivists" and the Hindoo "Brahmoists."

MENE, MENE, TEKEL, UPHARSIN.

In replying to the criticism of a recently started religious newspaper whose attitude is adapted to give the impression that its principal object is to support educational missions at any price, our valued contemporary the *Indian Witness*, in its issue of Dec. 1st says—"We have always supported educational missions, but we have not decided to say, 'peace, peace when there is no peace.' The Churches of Great Britain and America are interrogating their educational projects in India more closely that ever before. The Free Church of Scotland has decided to close their School at Poona, and the Canadian Presbyterian College at Indore is to be closed next March. This is not a 'happy thought' to us, but facts are sometimes unfriendly. It is to be feared that Mission Colleges are not always above criticism. Take the case of the recent examinations for the M.A. degree in Calcutta: Twenty-five candidates appeared for the examination in Mental and Moral Philosophy. More than half of these were from Missionary Colleges. The University selected books and set papers in the Evidences of Christianity, *but not one* student took up that subject!"

It is being asked in other quarters—"Of what use are these costly and Christless M. A.'s to the Christian Church? The expense of the education of one of them would have defrayed the cost of teaching a thousand coolie children how to read the Bible. This is the true Missionary educational work. Jesus Christ cares for those little ones whom no one else cares for, and while there is missionary money to be spent on education, it is the Divine right of every one of the little coolie girls we meet about the streets that she should know how to read the Bible. She is being defrauded of that right whilst lakhs are being spent in turning out Christless M. A's."

UNCONVERTED CHURCH-MEMBERS.

A SPEAKER at the Church Congress, remarks *The Rock*, related an incident of a suggestive character. A number of clergy were discussing what they considered to be hindrances to the work in which they were engaged in their respective parishes. One declared that the Wesleyans hindered his work, another considered that the chief obstacle in his parish was the Salvation Army, while others laid the blame on various of the Nonconformist bodies. At length an elderly clergyman, who had a great reputation for sound judgment, said that he did not find that any of those mentioned were so dangerous as a sect that existed in his parish. When asked if it were a new sect that was so troublesome, he replied that unfortunately it was a very old body, which seemed to have taken deep root in the parish. "The truth of the matter is," he said, "it is not the Dissenters to whom I object; they stir me up by friendly rivalry to extra efforts, and thus they do me good. It is the Assentors who do so much harm in my parish. Many people who attend my church, and assent to all I say, do much injury by failing to carry out in the week the doctrines I inculcate on the Sunday."

The British Women's Temperance Association has 400 branches and 25,000 members.

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

EDUCATION VERSUS SALVATION.

To the Editor of the "Bombay Guardian."

Dear Sir,—This last week or two I have been studying a weekly contemporary of yours with some amazement. It professes to be a Missionary journal, but I am sure it does not represent the views of hundreds of faithful Missionaries in this country. In the week before last it tells us that the Government ought not to teach the Bible in Government Schools because "the step might involve political danger." Shame on such cowardice! It is as baseless in its fears as it is treasonable to Christ. It is treasonable to Christ because our Indian Government calls itself a *Christian* Government, and yet teaches the nonsense of the Ramayan in its sixth standard in the Hindi examinations and thus we have the extraordinary spectacle of Christian Missionaries subsidised by a Christian Government, teaching heathen boys out of their heathen sacred books, and forbidden to teach (as part of the Government curriculum) the Book of books. God save such Missionaries, or else save India from them! The same paper supports the idea of a patchwork Bible with Christ left out, "to which Hindus would not object." It says the subject is worthy of the consideration of Missionary Conferences!" The fact of the matter is that certain sections of the Church of Christ in India are rotted through and through with this educational idea. The Bible and Jesus Christ and the claims of God are kept right in the background, and a good education and a Government appointment is the ideal that is now being held before the eyes of thousands of young men who are still in the darkness of heathenism.

This week we are told in the same paper that it is necessary to master the mazes of heathen confusion around us before we can preach the Gospel in India! Has the editor got a Bible in his house? Let him read the books of Moses through and see if he can get the slightest clue to the system of Egyptian heathenism. Is Baal-worship described in the books of Samuel? Does Daniel describe the Assyrian mythology? Does the greatest missionary that ever lived, the Apostle Paul, describe the intricacies of the Greek "schools of thought" or go into the details of the polytheism of ancient Rome? No! One and all knew the power of Divine truth to overturn these systems, and that the simple proclamation of the word of God was "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow and is a discerner of the thoughts and the intents of the heart. Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do." They all knew that the simple proclamation of this word to the heathen crowd was like a light shining in a dark place, showing up at once, without argument, all the errors of heathenism, without the speaker necessarily knowing a single man there.

After this the editor goes on practically to say that it is a "hallucination" to suppose that the apostle Paul was right when he said "it pleased God by the foolishness of preaching to save them that believe." When I saw *this* I looked again to the cover of the paper to see whether I was reading the *Freethinker* instead of *The* . . . . . Further on the Editor says that "only highly cultivated men" are fit for Gospel work in India. If this is the case why did Jesus Christ set us such a bad example in coming as a carpenter and in choosing men for His apostles who were on a social level with the fishermen at Sewree or Bandora? Why did His apostle Paul tell us that God delights to choose the "weak things of the earth to confound the things which are mighty?"

I write thus warmly because I was once involved in this educational craze myself, thinking that I could be "educated" into being a Christian, and "educate" others into being Christians. This was years ago, when I was living in London One Sunday afternoon I wandered into Hyde Park. There was an old Indian Colonel preaching the Gospel in its simplicity, but that did not strike me so much as the words of a sti.. older man, a companion of his with hoary white hair. He could not speak much but he sang,

A ruler once came to Jesus by night
To ask Him the way of salvation and light,
The master made answer in words true and plain,
"Ye must be born again!"
"Ye must be born again."
"Ye must be born again"
"I verily, verily say unto thee—
"Ye must be born again!"

How the old man rang those words out across the Park! I remember how in my dark "educated" state I hated to listen but yet stood there spell-bound restrained by the Holy Spirit of God. Week after week I went and he sang the same words until at last I yielded and found by experience that Christ spoke the truth when he said "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven" How often have I wished that that old man (who I afterwards found was a titled nobleman and had received an University education) could have rung out his warning words,

"Verily verily I say unto thee
"Ye must be born again!"

in some of our missionary class rooms in India. It has been perfectly awful to me to converse with "Native Christians" so-called who have accepted Christianity as a system with the rest of their education, but who show not the slightest evidences of the new birth in Christ and to whom the words "conversion" and "salvation" in their practical sense are empty meaningless terms; their one aim being apparently a good Government situation; no love to Christ; no devotion to God; no self-sacrifice for Him. I feel sure that in the coming great spiritual revival in India for which so many of the writers in *The Bombay Guardian* seem to be so earnestly looking, that much of this intellectual accepting of Christianity as a system, instead of Christ as a Saviour, will be swept away.

Yours in the Truth,
JOHN III: 6.

THE GOND MISSION.

To the Editor of the "Bombay Guardian."

Dear Sir,—In your columns of the 24th ult. Mr. Gelson Gregson, formerly a missionary in India, but now a pastor in Bradford, Yorkshire, England, is made to say, that there are a million and a half Gonds in the Central Provinces without missionaries, and hence without a knowledge of the Gospel. Will you allow me to give a more accurate statement than the "old Indian friend," who is supposed to have given the above information to Mr Gelson Gregson.

There were until recently eight European missionaries stationed in Mandla and Jubbulpore, and there are seven now, any of whom may preach to the Gonds by taking a short journey of from twelve to fourteen miles, that is to say, the Jubbulpore missionaries who represent three societies viz., C. M. S., Wesleyan, and American Methodist, may any day, instead of treading on one another's toes in Jubbulpore, take a morning walk and find himself among Gonds, where he may find any amount of material upon which to work; also the Mandla missionaries who now number two Europeans and several native workers, instead of having to travel over 130 miles, as Mr. Gregson's correspondent imagines, may find the said Gonds at their doors, and do find them, so that instead of having a million and a half people without a knowledge of the Gospel, and without missionaries, you could find scores of villages where the people know much Gospel truth, and you could find even a few Christian communities.

Now, it is right and good to make appeals on behalf of the heathen, but it will be very confusing for the hearers of those appeals to read the different statements made by Mr. Gregson's "old friend" and Mr. Williamson, one of the Missionaries to the Gonds. One states that there are no Missionaries and no knowledge of the Gospel in a certain region—the other states there are several workers, at three or four centres, and some converts, and that there has been much work done.

Perhaps you will think I ought to give some reasons for writing the above, and I am quite ready to do so.

1st. As a constant reader of your valuable and evangelical paper, I am desirous to see the truth stated in this as in other matters.

2nd. As a worker in India, I have seen much confusion, arising from missionaries of different societies crowding into small stations, and spending much of their strength in hindering, not wilfully of course, one another's work, as well as confusing the Native mind with the names of many Christian denominations: as for instance in Jubbulpore—whereas if we, because I am one of them, would only spread out in a district like this, the Gonds would even now have the benefit of much more labour than they have. We appeal for men and if they come to the Gonds, it is most likely, that like the rest of us, they will settle down in a centre where there are several other workers, and so keep up the old tradition, and after a few years possibly one of them will again write home about the million and a half without the Gospel.

3rd. A great advantage to the cause of Christ would be gained if you could by means of your paper enable us to see our duty to each other; and if this could be accomplished, not only would our own work be more effective, but our appeals being more truthful, would have more real answers from God.

In conclusion, as I do not in the least exculpate myself, I long for the time, when Christians will without hypocrisy be willing to divide the land among the workers for God, and so take possession of it effectually; and hence I for one am quite ready to join in any effort that would make the work of the Lord more effectual in our midst. Why should it be possible for one of us Missionaries to imagine that there are a million and a half souls at our very doors without a knowledge of the Gospel, when we are seven Europeans and many Indian workers besides and as I am in fault as well as others, do help us in some way to make our work for God more effectual, our appeals more sincere, and our lives more unselfish.

Yours sincerely,
W. Latham.

1st Dec. 1888.

Bishop Taylor recently preached at Ocean Grove a sermon one hour and fifty-five minutes long, on the condition and needs of the heathen. At the close he said he would not ask a public collection, but those who wished to assist the work he is doing in Africa might give him what they pleased. In a few hours the gifts amounted to 5000 dollars (over £1000).

THE BOMBAY BIBLE SOCIETY AND DR. MURRAY MITCHELL.

At the usual monthly meeting of the Committee of the Bombay Bible Society, held in the Rooms of the Society on Tuesday the 4th inst., an address of congratulation was voted to Rev. Dr. J. Murray Mitchell on the occasion of his Jubilee. Special reference was made in the address to Dr. Mitchell's services in the work of Marathi translation.

BOMBAY MISSIONARY CONFERENCE.

Mr. Sumant Vishnu, of the American Mission, Bombay, read a paper at the Bombay Missionary Conference last Monday evening, on the Hindu community, their religious practices, their attitude to Christianity, and the best means of approaching them. A letter of congratulation to the Rev. Dr. Murray Mitchell, one of the founders of the Conference and its Secretary during its first nine years, on the occasion of the jubilee of his ministerial life, was also read and adopted. The Conference was held at the residence of the Rev. Andrew B. Wann.

CHILDREN'S SCRIPTURE UNION.

The last monthly meeting of this year will be held this evening at the Lodge, Girgaum, at 5 o'clock.

All children and young people are earnestly invited to come and bring their Bibles.

JOHN M. MACDONALD.
Honorary Secretary.

MADRAS CONVERT.

Rev. Dr. Rudisill, of Madras, writes to a brother-minister at Bombay—"Mr. Raju Naidu, a young Hindu gentleman, a Vishnuvite belonging to one of the best families in Madras, and whose relatives occupy prominent positions, has forsaken friends and fortune and embraced Christianity. I baptized him on last Wednesday afternoon in the M. E. Church, Vepery. He is finely educated, and has been a leader in Hindu literary circles. He was Secretary of the Komalceswren Literary Society, and the Madras correspondent of the Calcutta *Statesman*. He is a young man of marked ability: is fluent in Telegu, Tamil and English. . . . . He purposes testifying and preaching among his people."

Over the triple doorways of the Cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath is the legend, "All that which pleases is but for a moment." Over the other is sculptured a cross, and there are the words, "All that which troubles us is but for a moment." But underneath the great central entrance to the main aisle is the inscription, "That only is important which is eternal." If we realise always these three truths, we will not let trifles trouble us, nor be interested so much in the passing pageants of the hour. We would live, as we do not now, for the permanent and eternal.—*Christian Advocate.*

A colored woman called her twins Truth and Falsehood. When asked why she did so, she answered, "Well, sah, Truf never needs no quietin'. He jes' lays down whar yo' put him, an' goes right ter sleep. But dat dar Fause-hood's allers a-startin' up jes' when yo' tho't yo' had got him to sleep."—*Epoch.*

PASSENGERS ARRIVED

Per P. and O. Str. *Sutlej*, Dec. 3:

From London—The Marquis and Marchioness of Lansdowne and suite Lady Evelyn Fitzmaurice Lady Beatrice Fitzmaurice Lady Maude Anson Captain and Lady Florence Streatfield and child Mdlle Werthon Col Ardagh Capt the Hon C Harbord Mr Pakenham Dr and Mrs Fenu and 2 children Mr and Mrs Venning Surg Genl Penny Miss Penny Miss M Thorne Dr and Mrs Cameron Miss Cameron Mr Cameron Mr Gray Mr Sutherland Miss Birch Mr R Turner Mr Peacock Mr Hooper Mrs Carrol, 2 children and infnt Mr Stewart Mr Jeremiah Lyon Mrs and Miss Lyon Miss Sanderson and friend Col and Mrs Lawrence, child and infant Mr G P Robinson Mr Goldring Miss Dunn Mr and Mrs Hearsey, 4 children and infnt Sister G Raphael Sister M Faith Miss Woollings Mrs Allen Miss Rix Miss Gordon Mr Brady Mr Whitworth Mr Allardice Mr W Rendal Mr Lethbridge Mr Barlow Mrs Griffiths Miss F Oxley Mr Butterworth Mr Strutt and Mr Hopkins.

From Brindisi—Mr and Mrs Chapman Mr C J Groom Mr Birkmyre Miss Birkmyre Mr J Mumford Mr and Mrs Thurburn Mr and Mrs Hill and 2 children Mr C Wallis Mr Negroponti Mr W Ellis Mr W Horne Comte de Basterot and Secretary Mr Hickens Mr and Mrs Wilson Mr and Miss Clarke Mr D McKenzie Mr and Mrs Rantenberg Mr and Mrs Grimley Miss Grimley Mr Minors Mr J Smith Mr J Halliday Mr Davidson Capt and Mrs Poynder Capt Gardner Surg-Major Gardner Mr and Mrs Henderson Mr Frere Miss Barlow Mr Digby Mr P C Lyon Mr Cole Mr Schmalg Mr Jones Mrs Gordon Miss Harrison Mr C E. Mitchell Mr Bannister and Mr and Miss Teape.

From Malta—Mr Westrup.

From Port Said—Mr P Palmer and Mr Clayton.

From Ismailia—Mrs Talbot and Mr Facheri.

From Aden—Mr W Stewart.

Per Anchor Line S. S. *Persia*, Dec. 2:

Mrs Fletcher and infant Mrs Harvey Miss Hettie Mansell Miss Mason Miss Williams and Mr S Williams.

"BOMBAY GUARDIAN"

The following subscriptions have been received up to date:—

	Rs.	A.	P.
Rev. A. Stoll, 27th February 1889 ...	7	10	0
C. Tapsell, Esq., 16th Feb. 1889 ...	7	10	0
Rev. DeLoss M. Tompkins, 19th May 1888	23	11	0
Capt. J. E. Winckler 31st Dec. 1889	7	10	0
Henry Wale, Esq., 31st Dec. 1889 ...	7	10	0
Mr. Collins, 31st December 1888 ...	6	0	0
T. B. Coulson, Esq, 10th Jan. 1889	6	0	0
Mr. McDermott, 31st December 1888	6	0	0

MEAT *versus* **SALT.**—Science teaches us that salt meat has considerably less nutritive power than fresh meat. The same principle applies in a higher degree to a number of liquid extracts of meat, or so-called beef-tea, or bouillons, which are being offered to the English public at prices entirely out of proportion to their real nutritive value. According to analysis by Dr. Rudolf Sendtner, published by the Royal Analytical Institute of Munich, most of these liquid extracts contain only a very small proportion of real extract of meat, but an enormous quantity of salt, with the addition of some flavouring ingredient like celery or similar stuff; and in analyzing five different sorts, Dr. Sendtner obtained the following results:—

No. 1 being considered as one unit of extract of meat,

2 is equal to 1.62.
" 3 " 2.43.
" 4 " 2.84.
" 5, the real Liebig Company's Extract of Meat, being—equal to 6.20.

And in calculating, the quantity of salt added to the different sorts:—

No. 1 contains 77.83 per cent.
" 2 " 56.70 "
" 3 " 52,68 "
" 4 " 54.69 "

No 5 (the Company's Extract) contains no added salt at all. This proves to a certainty that the consumer, in using these various sorts of liquid extract of meat (bouillons), pays mainly for a very strong solution of common salt, slightly flavoured with some extract of meat, and some other ingredient of no nutritive value. Beaf-tea made from Liebig Company's Extract of Meat is, therefore, of far greater nutritive value as a stimulant, and infinitely cheaper at present retail prices. The winter season approaching, this seems to be a useful hint to consumers of beaf-tea or bouillon, so as to enable them to get their real money-value.

Advertisements.

VISITORS TO ENGLAND

WILL FIND A

Quiet and Comfortable Home in London

AT

SHIRLEY'S HOTEL,

QUEEN SQUARE, BLOOMSBURY.

Beds from 1s. 6d. Meals from 1s. 3d.
Service etc. 8d. per day.

Central for Business or Pleasure.

DAILY BREAD.

Well selected portions of Scripture for every day in the year in the Hindi character.

This little book is well-printed. The compiler's main object is that God's Word may circulate and bring forth fruit.

Paper covers 2 annas, by post 2½.
Cloth " 3 annas, by post 3½.

Bombay Guardian Office, Tardeo, Bombay
and
Miss R. Metcalfe, Friends' Mission, Hoshangabad, C. P.

PRICE'S
Toilet Soaps
Guaranteed free from Animal Fats.

"Pure Palm Soap
Desiccated — Milled and Delicately Perfumed.
The finest and most durable Soap that can be produced.

Also,,
"Vegetable Soap
Excellent in quality.
Moderate in price.

PRICE'S PATENT CANDLE COMPANY LIMITED,
LONDON & LIVERPOOL.

WILLIAM WATSON & CO.,

BANKERS, ARMY AND CIVIL AGENTS,

28, APOLLO STREET, BOMBAY.

27, LEADENHALL ST., LONDON.

Attention is invited to our appointment as *Agents* to the *Missionary Society* of the *M. E. Church* in *India*, and Bankers to the S. I. Conference.

BANKERS AND AGENTS M. E. CHURCH IN INDIA.

We have recently reorganized our *Passage* and *Parcel Forwarding Departments*, and can arrange comfortable 1st class passages to Continental and Home ports from about Rs. 250 to Rs. 400, according to Route and class of boat. We also *select* and book berths *at the lowest possible fares*; secure places in the Sleeping Cars; Rail Tickets; Coupons, &c. Liberal reductions are made to *Missionaries*, Parties, or Families.

CHEAP PASSAGES. REDUCTION TO MISSIONARIES.

We charge *No Commission* for Booking Passages.

We can supply Stores of every description and can early order out from our London or Continental Branches anything that may not be on hand.

SUPPLY STORES.

Hand-books, and full particulars on application personally or by letter or wire.

REMITTANCES made by Draft or Telegram at the best rate of the day; the arrangements for Telegraphic Remittances being very complete.

BILLS, DRAFTS, CHEQUES, BANK NOTES &c., cashed, or sent for collection.

PAY, PENSIONS and ANNUITIES collected.

CURRENT BANK ACCOUNTS opened. Interest allowed at 2 per cent. per annum.

INTEREST allowed on deposits made for

3	months	certain, at	3½	per cent.	per annum
6	do.	do.	4	do.	do.
12	do.	do.	5	do.	do.
18	do.	do.	6	do.	do.

LOANS AND ADVANCES made on approved Securities.

STOCKS, SHARES &c., bought and sold, and Investments made on the Stock Exchange.

JOHN COLLINGS & SON,

MERCHANT TAILORS & OUTFITTERS

84, NEWGATE ST.,

LONDON, E. C.

J. Collings & Son having had a long and extensive experience in Indian and Colonial outfitting, including Clerical and Parsee clothing, are thereby enabled to give every satisfaction to those entrusting them with orders. The best materials are used, and the prices are *moderate*.

BOMBAY AUXILIARY BIBLE SOCIETY.

PULPIT, Family, and School Bibles in English, with marginal references and maps, bound in morocco, sheep, or cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

Marathi New Testament, 12mo. cloth. Price, 6 annas per copy.

Ditto Separate Gospels, and the Proverbs, 16mo. Price, 3 pies per copy.

Ditto Bible, new edition, 12mo., half-sheep. Price, 1 rupee & 8 annas per copy.

Ditto Old Testament, half-sheep. Price, 1 rupee per copy: in cloth, 12 annas.

Gujerati separate Gospels and Acts, Revised Gujerati version, 12mo. Price, ½ an anna per copy.

Gujerati and English Luke, 12mo. Price one anna per copy.

Do. do. John, price one anna per copy.

S. ROSE & Co.,

BOMBAY.

PIANOS AND HARMONIUMS SPECIALLY MANUFACTURED FOR INDIA.

Price lists and Catalogues of Music Post Free.

ICE! COURT & CO., ICE!

ICE! BOMBAY. ICE!

ICE! ICE MACHINES ICE!

ICE! PNEUMATIC AND AMMONIACAL. ICE!

ICE! Price list post free. ICE!

ASK FOR

LIEBIG COMPANY'S EXTRACT OF MEAT

And see that each Jar bears Baron Liebig's Signature in Blue Ink across the Label.

J. Liebig

FINEST AND CHEAPEST MEAT-FLAVOURING STOCK FOR SOUPS, MADE DISHES AND SAUCES.

Invaluable for India as an Efficient Tonic in all cases of Weakness. Keeps good in the hottest Climates, and for any length of time.

To be had of all Storekeepers and Dealers throughout India.

Cookery Books Post Free on Application to the Company.

LIEBIG'S EXTRACT OF MEAT Co., Limited, Fenchurch Avenue, London, England.

THE TEMPERANCE HALL

BOARDING ESTABLISHMENT,

Under the management of Mrs. Briggs, Lower Colaba.

House open to the sea, first class table, and all the comforts of a Christian home are offered in this Establishment.

Temperance Hall, Coffee, Tiffin and Reading Room open to the public from 6 A. M. to 10 P. M.

All are invited to visit here.

J. BRIGGS.

THE CHINESE RECORDER

AND

MISSIONARY JOURNAL (*Monthly.*)

Published by

THE AMERICAN PRESBYTERIAN MISSION,

SHANGHAI.

Subscription rate—$3.00 per annum.

Orders for this paper will be Registered at the *Bombay Guardian* Office, Tardeo, Bombay.

ANTIQUE SOCIETY MUMBAI

CROSSE & BLACKWELL'S

Pickles, Sauces, Jams, Jellies, Tart Fruits, Potted Meats.

PURVEYORS BY APPOINTMENT TO HER IMPERIAL MAJESTY THE EMPRESS OF INDIA.

Preserved Fish, Soups, Game, Sausages, Hams, Bacon and Cheese

May be obtained of all Storekeepers throughout India.

ALL GENUINE GOODS ARE LABELLED

CROSSE & BLACKWELL,

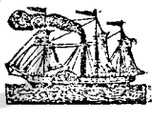
PURVEYORS TO THE QUEEN,

SOHO SQUARE, LONDON.

SPECIAL AGENTS FOR

LEA & PERRINS' WORCESTERSHIRE SAUCE.

ANCHOR LINE.



BOMBAY TO MARSEILLES.

Vessel.	Commander.	Tons.	H. P.	To Sail
s. s. Persia ...	R. Hutchison	... 3547	480 ...	15th Dec. 1888.

Fare to Liverpool for ordinary adults Rs. 475.—For Missionaries Rs. 400.

Each Steamer carries a Surgeon and Stewardess, and has every comfort for First-Class Passengers.

For further particulars apply to

W. & A. GRAHAM & Co.,

Bombay, 16th Nov. 1888. *Agents.*

WOMAN'S MEDICAL MISSIONARY TRAINING SCHOOL, BOMBAY.

IN opening the above-named institution, the object is to meet a long-felt want in India, namely that of thoroughly trained Missionary Physicians and Nurses.

Prominent Physicians of Bombay have volunteered to supply a daily Medical Lecture Course.

A course of lectures on Practical Nursing will be given by Miss Richardson, who received thorough training in England, and who now has charge of a private Hospital in Bombay. Bible studies will be regularly conducted by Rev. H. C. Stuntz.

Missionaries of the various denominations will be invited, from time to time, to give practical instruction in methods of missionary work.

Miss Saleni Armstrong, M.D., will have charge of the institution. Dr. Armstrong is a graduate of the Woman's Medical College of Pennsylvania, and acquired a valuable hospital experience, as Physician, in the New England Hospital, in Boston.

Clinical and practical bed-side instruction, given in connection with a private Hospital under Dr. Armstrong's charge, will constitute an important part of the training.

Boarding accommodation will be provided, within the institution, for a limited number of students, who will be under the special care of the Superintendent.

TERMS.	Rs.
Entrance Fee	10
Tuition per mensem	10
Board and Lodging	40

Special rates will be made for native students.

For further information, address—

SALENI ARMSTRONG, M. D.,

KHETWADI CASTLE, BOMBAY.

PRIVATE HOSPITAL FOR WOMEN AND CHILDREN,

Khetwadi Castle, Bombay.

THE object of the above-named Institution is to furnish to European and Eurasian women a quiet home, during sickness and confinement, where they may have all home comforts, including the best of food, well prepared and tastefully served; and in addition to medical attendance, such careful and skilful nursing as they would scarcely be able to procure in their own homes, or in a general hospital.

Patients seeking admission should apply to the Resident Physician, Dr. Saleni Armstrong, who will determine, by examination, whether the case be a suitable one for the hospital. It is desirable that application be made in person, and, if possible, during the office hours of the Resident Physician, from 10-30 a. m. to 1 p. m. (Sundays excepted). Persons living at a distance may apply by letter. Prices will range from five to twelve Rupees per day, according to accommodation and disease, payment required in advance. Special terms to missionaries. Hospital convenient to Grant Road Tram, 83, Khetwadi Back Road, Bombay, India.

Agents and Canvassers wanted for the *Bombay Guardian* in every Station in I... Liberal terms. Address—

The Manager, Tardeo, Bo...

ASIATIC SOCIETY MUMBAI

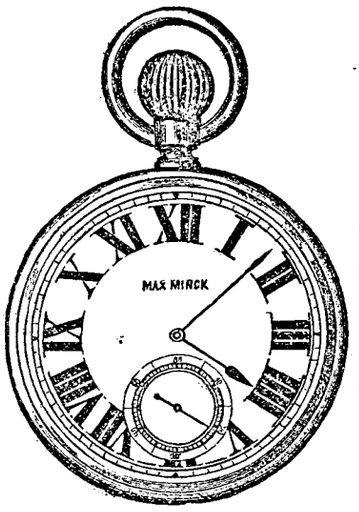
STARTLING !! BUT A FACT !!

THE "CHALLENGE KEYLESS WATCH,"

THE CHEAPEST WATCH IN INDIA,

Rs. 8 only.

Superior to any American or other Watch imported to India for that price, being a genuine Watch, having the full complement of works inside & the duration of winding, &c., being the same as any ordinary Watch sold at Rs. 20 and upwards.



Rs. 8 only.

A pretty Nickel Silver Keyless Watch, with Side pin to move the hands, enamelled dial with bold figures, and second hands.

GUARANTEED 2 YEARS.

Sent out in a neat case with spare spring, and spare glass. Properly examined and regulated before despatch.

For a rupee more a fine Canadian Gold Guard will be sent, or ½ dozen for Rs. 5.

SPECIAL ALLOWANCE.—By ORDERING 6 Watches, at one time, 6 Canadian Gold or Nickel Silver Guards are supplied free.

"THE CHALLENGE KEYLESS PRIZE,"
NOTICE.

Owing to instructions received from Government I have been prohibited from advertising the "Challenge Watch" prize of the "Gold Minute Repeater."

MAX MINCK,

BOMBAY,
HORNBY ROW.

POONA METHODIST EPISCOPAL HIGH SCHOOL.

We desire to call special attention to our Boarding establishment. It is under the immediate care of Mrs. D. O. Fox, M. A. Parents and Guardians can place their children in the Boarding School with the assurance that they will be faithfully cared for.

The School teaches up to Matriculation examination.

The staff of teachers consists of :—
Principal, Rev. D. O. Fox, M. A., Lady Principal, Mrs. D. O. Fox, M. A., Head Master, W. E. L. Clarke, and five assistant teachers. Send for prospectus to the Principal.

BALDWIN HIGH SCHOOLS.

BANGALORE.

BOYS and girls are fitted for the Madras Matriculation. Sound discipline, Christian supervision, a reliable teaching-staff, home-like advantages to Boarders, and a fine climate, are some of the inducements we are able to offer all parents and guardians of children.

W. L. KING, M. A.,
Principal.

THE SENTINEL:

ORGAN OF THE SOCIAL PURITY MOVEMENT.
Edited by
ALFRED S. DYER and JESSE HERBERT.
Acting Editor—Jesse Herbert, Barrister-at-Law.

The Christian says—"We do not hesitate to say that all well-established Christians who would carry their principles into practice, should acquaint themselves with the movements that are so earnestly and reverently advocated in its pages"

The Christian Commonwealth says—"*The Sentinel* is doing splendid service in the cause of moral purity. We heartily commend it as an able and fearless advocate of the truth as regards one of the greatest questions of the age."

London: Dyer Brothers, Rose Street Corner, Paternoster Square.

Annual subscription for India, Re. 1-12; may be paid to Manager, *Bombay Guardian*, Tardeo, Bombay.

WHAT SHALL WE READ?

For Free List of Publications on Christian Experience, Holiness, Biography, Romanism, Ritualism, Secret Societies, Temperance, Faith-healing, Bible-readings, &c., address,
MANAGER INDIA WATCHMAN, BOMBAY.
☞ *India Watchman, Rs. 2 per annum.*

Intoxicating Sacramental Wine

A set of Free Pamphlets will be sent to any address in India or Ceylon on receipt of 1 anna for posting.
MANAGER WATCHMAN, BOOK REPOSITORY,
Tardeo, Bombay.

LAHIRI & Co.,

Homœopathic Chemists and Druggists,
101, COLLEGE STREET,
CALCUTTA.

MEDICINE CHESTS:

Amongst many worthy of notice :—

1. **For Cholera**—Containing 12 medicines, one guide, and a bottle of Rubini's Camphor in a separate case. Rs. 5.
2. **For Cholera (large)**—Containing 24 medicines to meet the disease with its sequelled one guide and Rubini's Camphor. Rs. 10.
3. **For Domestic Purposes**—Containing 24 principal medicines in a handsome mahogany box, a drop conductor, and a guide in English. Rs. 10.
4. **Do. (large)**—Containing 60 internal and 5 external remedies with Dr. Laurie's Epitome of Medicine. Rs. 30.
5. **Do. (large)**—Containing 150 medicines with a drawer for external Tinctures and other accessories and adapted to Dr. Ruddock's "Text Book" or Dr. Laurie's "Domestic Medicine." Rs. 65.

Dr. Rubini's saturated Spirits of Camphor, Re. 1; Dr. Salzer's Camphor Trituration (superior to Dr. Rubini's Spirits of Camphor), Re. 1; Glass stoppered in boxwood cases, Rs. 2-8; Clinical Thermometer plain, Rs. 3-8; Magnifying, Rs. 5-8; ½ Minute, Rs. 6-8.

Catalogue and Price list free on application.

IN MEMORIAM.

A BRIEF SKETCH OF THE LIFE OF

The Rev. George Bowen

WITH A PREFACE BY

REV. D. MACKICHAN, D. D.,

and with a good portrait of Mr. Bowen.

Price As. 8.

Copies can be had at

THE BOMBAY TRACT AND BOOK SOCIETY, Esplanade; ANGLO-VERNACULAR PRESS, Two Tanks; WATCHMAN BOOK REPOSITORY, Tardeo, Bombay.

ESTABLISHED IN 1835.

BROWN & Co.

UNDERTAKERS AND SCULPTORS
CLARE ROAD, BYCULLA.

UNDERTAKERS BY APPOINTMENT TO THE Garrison of Bombay. Magistrates of Police. P. & O. Company. Railway Infirmary. Byculla Schools

TO THE DEAF.

A PERSON, cured of DEAFNESS and NOISES in the head of 23 years' standing, by a simple remedy, will send a description of it, free, to any person who applies to J. H. NICHOLSON, 5, Old Court House Street, Calcutta.

ASIATIC SOCIETY MUMBAI

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	a.	p.
Divine Programme of the World's History—a new book by Mr. and Mrs. Grattan Guinness	5	10	0
Tropical Africa—by Drummond, author of "*Natural Law in the Spiritual World*"	4	8	0
Unfinished Worlds—a study in Astronomy—Parkes	3	12	0
The Holy Land and the Bible—a book of Scripture Illustrations, gathered in Palestine—Cunningham Geikie—2 vols	18	0	0
Modern Science in Bible Lands—Dawson, *author of "Fossil Men," &c.*	6	12	0
The Upper Room—being a few truths for the Times—Bishop Ryle	5	10	0
Holy in Christ—a new book by Andrew Murray, *author of "Like Christ," &c.*	1	14	0
The Cause and Cure of Infidelity—Nelson	3	0	0
Life & Letters Mrs. Prentiss—author of "*Stepping Heavenward*," &c.	3	12	0
The Life & Work of Bp. Hannington—Dawson	2	10	0
PHILOSOPHIC SERIES—by Dr. J. McCosh, of Princeton, (paper) each	1	8	0
1 Lock's Theory of Knowledge, with a notice of Berkeley.			
2 Antagonism of Hume and Huxley, with a notice of the Scottish School.			
3 A Criticism of the Critical Philosophy [culminated in his ethics			
4 Herbert Spencer's Philosophy as			
The Influence of Scepticism on Character—Fernley Lectures 1886—Watkinson—(paper)	1	2	0
The Creator and What we may Know of the Method of Creation—Fernley Lectures 1887—Dallinger	1	14	0
The Life of W. Morley Punshon—MacDonald	9	0	0
Samuel Morley—Hodder	10	8	0
The Liquor Problem in all Ages—Dorchester	9	6	0
The Sower and the Virgin—by the Right Hon'ble Ld Robert Montagu			
"*All the essentials which conspire to the production of a great book are pre-eminently conspicuous in the volume before us.*"	5	10	0
The Gospel in Nature—McCook			
"*Dr. McCook opens alike the book of nature and the book of grace with the hand of a master.*"	4	8	0
THE EXPOSITOR'S BIBLE—each	5	10	0
Genesis—Marcus Dods			
II. Samuel—Blaikie			
Hebrews—by T. C. Edwardes			
"Men of the Bible"—Series—each	1	14	0
"*Works of this description are invaluable to diligent Readers of the Sacred Text.*"			
Abraham—by Wm. J. Deane			
Solomon—Canon Farrar.			
Elijah—Prof. Milligan			
Isaiah—Canon Driver.			

THE COMPREHENSIVE TEACHERS' BIBLE.

A new Bible published by Bagster; the helps to Bible Study contain

The Bible.
  Names and Titles. Historical Origin.
  Varied Structure. Literary Form.
  Spiritual Character.
Revelation and Inspiration.
  Revelation.
    Its Subject Matter. Its Form.
    Its Historical Progress. Its Evidence.
  Inspiration,
    The Scope of Inspiration.
    The Proof of Inspiration.
  Denial of both Revelation and Inspiration.
  Admission of Revelation but Denial of Inspiration.
  Confusion of Revelation with Inspiration.
  Belief in both Inspiration and Revelation.
Original Languages.
Ancient Versions of the Original Scriptures.
  Versions of the Old Testament.
    The Septuagint. Aquila's Version.
    Theodotion's Version. Symmachus' Version. The Targums. [ments.
  Versions of both the Old and New Testa-
    The Peshito. Old Latin Version.
    The Italic Version. The Vulgate.
Modern Versions.
  Wycliffe's Bible Luther's Version.
  Tyndale's Translation. Coverdale's Trans.
  Matthew's Bible. Cranmer's Great Bible.
  The Geneva Bible.
  The Bishop's Bible. The Douay Bible.
  The Authorised Version. The Revised Version.
The Canon of Scripture.
The Contents of Scripture.
  The Old Testament. The New Testament.
The Pentateuch and Joshua.
  Origin and Construction. [Criticism
  The Course and Results of Disintegrating
  The Case in Favour of the Antiquity and Genuineness of the Pentateuch.
  The Hexateuch.
The National History of Israel.
The Poetical Books.
The Four Great Prophets.
The Minor Prophets.
Historical Value of the Apocrypha. [Periods.
Jewish History between the Old & New Test.
  The Persian Period. The Grecian Period.
The New Testament.
  Definition. Origin of Scripture.
  The Canon. The Text.
  Various Readings. Divisions.
The Four Gospels.
The Acts of the Apostles.
The Pauline Epistles.
  Doctrinal. Pastoral. Personal.
The Catholic Epistles and the Revelation.
The Jews and Related Peoples. [ples.
  The Jews—their Race. The Related Peo-
Jewish and other Sects and Parties.
The Tabernacle and the Temple
The Priesthood and the Temple Worship.
The Synagogue.
The Prophets: Their Mission and Message.
The Jewish Theocracy.
The Jewish Festivals.
The Laws of the Jews.
  The Civil Law. As regards Persons.
  The Criminal Law [Man.
    Offences against God. Offences against
  The Ceremonial law. [God.
    Acceptance with God. Holiness before
  Administration of the Laws.
Jewish Legalism.
Jewish Manners, Customs. Dress.
Houses, Food, and Manner of Living.
Arms, Armour, and Armament.
Vessels, Utensils, and Implements.
Instruments of Music. Arts Among the Jews.
Idolatry & Divination. Maladies & Diseases.
Natural History of the Bible.
  Animals and Animal Products.
  Plants and their Products.
  Minerals, Metals, and Precious Stones.
Symbolical Language of Scripture.
Geography and Topography of the Holy Land.
Topography of other Countries and Places Connected with the Bible.
Order of the Books of the Old and New Testaments.
The Chronological Order of the Books.
A Chronological Arrangement of the Old Test.
An Itinerary of the Children of Israel (from Egypt to Canaan). [Judges of Israel.
A Chronological Table of the Patriarchs and
A Chronological Table of the Kings and Prophets of Judah and Israel
A Chronological Harmony of the Gospels,
The Great Prophecies and Allusions to Christ in the Old Testament which are expressly cited, either as Predictions Fulfilled in Him, or Applied to Him in the New Testament.
Passages in the Old Testament Quoted or Alluded to in the New Testament.
The Names & Titles of Jesus Christ our Lord.
The Names, Characteristics, Privileges, and Glory of the Church of God.
The Jewish Measures, Weights, and Coins.
The Jewish Calendar.
Tables of Measures, Weights, and Coins.
An Index of Proper Names, with their Accentuation and Meanings. [Psalm.
Alphabetical Index to the First Line of each
An Alphabetical Index of the Holy Scriptures.
A Scripture Atlas with Complete Index.

Pearl 16mo. Size $5\frac{1}{4} \times 3\frac{5}{8} \times 1\frac{1}{4}$ inch thick.

	Rs.	a.	p.
No. 502 French seal, yapped, round cor. gilt edges, elastic band	3	12	0
509 French seal, yapped, leather-lined, round corners,	5	4	0
515 Persian morocco, yapped, round corners, gilt edges, elastic band	6	6	0

Emerald 8vo. Size $8\frac{1}{4} \times 5\frac{3}{8} \times 1\frac{3}{8}$ inch thick.

	Rs.	a.	p.
No. 802 French seal, yapped, round cor. gilt edges, elastic band	8	4	0
809 French seal, yapped, leather-lined, round corners, band	10	2	0
815 Persian morocco, yapped, leather-lined, round corners, band	11	13	0
821 Turkey morocco, limp, round corners, red under gold edges,	13	8	0
830 Turkey-Levant, yapped, leather-lined, round corners, gilt edges	15	12	0

Ruby Foolscap 8vo. Size $6\frac{3}{8} \times 4 \times 1\frac{1}{4}$ inch thick.

	Rs.	a.	p.
No. 602 French seal, yapped, round cor. gilt edges, elastic band	5	4	0
615 Persian morocco, yapped, leather-lined, round corners, band	7	8	0
621 Turkey morocco, limp, round corners, red under gold edges, gilt roll	8	4	0
630 Turkey-Levant, yapped, leather-lined, gilt edges, round corners	11	4	0

Specimens of Type on application, a discount of 10 per cent. is allowed off purchases in one calendar month of Rs. 10 and upwards for cash or on presentation of acct.—All orders to be addressed to The Superintendent.

Printed and Published by ALFRED STACE DYER, at the ANGLO-VERNACULAR PRINTING PRESS, TWO TANKS, BOMBAY.

ASHOK SOCIETY MUMBAI